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THE
CLOUDS OF ARISTOPHANES



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London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Glasgow: 263, ARGYLE STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE

Pitt Press Series.

THE
CLOUDS OF ARISTOPHANES

EDITED
WITH INTRODUCTION AND NOTES

BY
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CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1898

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MAY 29 1911

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Cambridge:

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AT THE UNIVERSITY PRESS.

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PREFACE

THIS edition of the *Clouds* follows the lines of my edition of the *Wasps* (Pitt Press, 1894); but, in accordance with the wish of the publishers, the notes are shorter, and there are fewer passages cited in illustration. In striving to be brief I hope I shall not be found obscure.

For the notes I am largely indebted to the labours of Dr Blaydes, and the editions of Teuffel (Kaehler, 1887) and Green are referred to throughout. I have also to thank Mr Green for valuable suggestions which he has lately sent me. Rutherford's *New Phrynichus* I have found of the greatest use; it is essential to every student of Aristophanes. The grammatical references are mainly to the last edition of Goodwin's *Greek Moods and Tenses*.

ST JOHN'S COLLEGE, CAMBRIDGE.

September, 1898.

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INTRODUCTION

THE Comedy of the *Clouds* was exhibited at the Great or City Dionysia in the year 423. The year before Aristophanes had brought out the *Knights*, assailing Cleon, the popular patriot and hero, at the height of his power and success, with equal audacity, wit and virulence. The play was a splendid triumph; but it naturally brought some trouble and danger to the poet. Cleon, it is plain, struck back and struck hard; probably by impeaching his antagonist as an alien, as we gather from sundry hints in the *Wasps*. A compromise of some sort seems to have been made; Aristophanes held his hand from Cleon, and he produced his next plays in another name. It was better too to hold aloof from public men and public matters, and not to meddle too directly with the burning questions of the day.

There was a safer subject to hand, tempting to any satirist, and thoroughly congenial to Aristophanes. There was a dragon with poisonous breath, calling for his sharpest spear. The new learning, he felt, was corrupting and killing the moral and social life of Athens. The latter part of the fifth century was a time of scepticism and free thought. Old beliefs in matters of religion, old principles of government, old canons of morality and conduct, were no longer to be accepted without question. They were arraigned at the bar of intellectual and logical inquiry, and called on to answer for themselves.

All this Aristophanes hated. 'It is against this growing tone,' says Dr Merry, 'that Aristophanes, as an uncompromising conservative, fights with desperate energy. It seemed to him at once impious and immoral; and, above all, it represented a deep disloyalty to that glorious Athenian past, in the foreground of which he seemed to see the men who had fought at Marathon as the only true type of national virtue.'

Consequently he regarded with deep dislike and suspicion the professors, the Sophists or 'teachers of wisdom,' mostly foreigners, who descended on Athens and reaped a harvest from the instruction of wealthy or ambitious young men. They undertook to fit their pupils for the duties of practical and public life; to train their minds indeed with scientific theories and enlarge their mental horizon; but above all to impart the faculty of convincing argument and persuasive speech.

This is not the place to enter on a discussion of the Sophists and their teaching. Enough to say that to a prejudiced and hostile eye they might easily seem to teach a system of juggling with words, of using logic to confound right and wrong, and of questioning every accepted truth in morals and religion. The old citizen's conception of a Sophist was like the typical British sailor's notion of a lawyer. Thus Aristophanes hated and feared the new teachers, and attacked them with the full conviction of righteous wrath. Strange indeed it seems to us that he should have taken Socrates as their representative, and grossly unfair; for Socrates as we know him was the very opposite of the quibbling and equivocating pedant. He was a diligent searcher after truth at any cost; a man of hardy outdoor life, at home in every company, grudging his teaching to none, and utterly indifferent to gain. Still he was known as a daring inquirer, a perpetual questioner and arguer, a friend of Euripides and other dangerous men. There was too, as Mr Green shows in his Introduction, an element of actual enmity and dislike. Socrates was not merely taken as representing a school; the attack on him was personal, and felt to be so. Years afterwards, in his defence on his trial, Socrates declared that his most dangerous enemies were not those who actually

accused him in court, but those who had learned from Aristophanes to regard him as an idle speculator on things above and beneath the earth, and a perverter of right and wrong.

The *Clouds* proved unsuccessful when placed on the stage, Cratinus winning the first prize with the *Πυρίνη*, and Ameipsias being second with the *Κόννος*. The verdict of the judges was plainly backed by the general voice, for the poet reproaches the spectators with rejecting and misunderstanding him, both in the revised Parabasis of the *Clouds*, and in the *Wasps* which came out the following year. This failure was a surprise and a severe disappointment. Aristophanes declares that this was the best and the most carefully written of his plays; it was indeed too subtle and refined for the bulk of the audience; vulgar farce and coarse personalities were what they liked, and they had no taste for higher art. Making every allowance for the self-laudation which is habitual with Aristophanes, it is clear that he aimed high in the *Clouds*, and believed himself to have achieved a work admirable in its purpose and conception, and dignified and charming in its style.

The Greek argument pronounces the play to be τῶν πάντων δυνατῶς πεποιημένων, 'a most able writing'; and critics generally have echoed the judgment. It has always been the favourite of the student and the scholar. It is certainly unsurpassed for delicate touches of wit and irony, and the earlier songs of the chorus are of exquisite beauty. The opening scene is excellent, ἀρμοδίωτα καὶ δεξιότατα συγκείμενος, as the old commentator says.

There is not much likelihood in the tradition that the failure of the *Clouds* was brought about by the friends of Socrates. It is more probable that the bulk of the spectators did not care about philosophy, however amusingly travestied. And on the whole I suspect that it was not a good acting play. For one thing the subject was too 'thin.' Scraps of science and snippets of grammar could not be invested with an interest which would carry away an audience, and the lessons which Socrates gives his pupil are dull and tedious. Again there is a deficiency in the characters. The chief personage indeed, Strepsiades, the coarse blundering burgess, has life and individuality; but Socrates

is a lay-figure labelled, and the other characters are lifeless dummies. In fact Aristophanes was dealing with people and things that he only knew from report and prejudice, and with which he had no sympathy. He was not at home in the school of philosophy as he was in the assembly and the law courts. So the play is too ideal for the stage, without the strong personal feeling which was looked for in comic scenes, and without the broad and sustained farce which gives 'go' to a comedy.

Convinced of the merit of his work, Aristophanes determined to remodel it. Of this we have the traditional account in Argument IV. The play as we have it is the second *Clouds*; to which alone belong lines 518—562 in the Parabasis, the contest between the two Causes, and the final destruction of the *φροντιστήριον*. It is noticeable that the additions greatly add to the violence with which Socrates is assailed. The older play burlesqued him as an idle pedant; the later attacks him as a teacher of injustice and impiety. Probably Aristophanes did not reproduce the *Clouds*, for the statement that it reappeared in 422, and failed more utterly than before, is plainly wrong. Nor was the remodelling complete, for we still have repetitions and omissions, and passages disjointed and unconnected—all which a final revision would have removed.

MANUSCRIPTS REFERRED TO (FROM BLAYDES).

| | |
|-----------------------|--------------------|
| A. Par. Nation. 2712. | S. Ven. Marc. 475. |
| C. Par. Nation. 2717. | T. Ven. Marc. 472. |
| G. Par. Nation. 2827. | U. Ven. Marc. 473. |
| R. Ravennas. | V. Ven. Marc. 474. |

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ, δανειστῆς

ΑΜΥΝΙΑΣ

ΜΑΡΤΥΣ

ΧΑΙΡΕΦΩΝ

The parts were thus assigned, according to Teuffel:

Protagonist, Strepsiades and Just Cause.

Deuteronist, Socrates, Unjust Cause and Pasion.

Tritagonist, Pheidippides, Disciple, Amynias and Chaerephon.

ΥΠΟΘΕΣΕΙΣ

I

Τὸ δράμα τὸ τῶν Νεφελῶν κατὰ Σωκράτους γέγραπται τοῦ φιλοσόφου ἐπίτηδες ὡς κακοδιδασκαλοῦντος τοὺς νέους Ἀθήνησι, τῶν κωμικῶν πρὸς τοὺς φιλοσόφους ἐχόντων τινὰ ἀντιλογίαν· οὐχ, ὥς τινες, δι' Ἀρχέλαον τὸν Μακεδόνων βασιλέα, ὅτι προῖ- κρινεν αὐτὸν Ἀριστοφάνους. ὁ χορὸς δὲ ὁ κωμικὸς εἰσῆρχετο ἐν 5 τῇ ὀρχήστρᾳ τῷ νῦν λεγομένῳ λογίῳ. καὶ ὅτε μὲν πρὸς τοὺς ὑποκριτὰς διελέγετο, εἰς τὴν σκηνὴν ἐώρα· ὅτε δὲ ἀπελθόντων τῶν ὑποκριτῶν τοὺς ἀναπαίστους διεξήγει, πρὸς τὸν δῆμον ἀπεστρέφετο· καὶ τοῦτο ἐκαλεῖτο στροφή. ἦν δὲ τὰ ἱαμβεῖα τετράμετρα. εἶτα τὴν ἀντίστροφον ἀποδόντες, πάλιν τετράμετρον 10 ἐπέλεγον ἴσων στίχων. ἦν δὲ περὶ τὸ πλεῖστον 15'. ἐκαλεῖτο δὲ ταῦτα ἐπιρρήματα. ἡ δὲ ὅλη πάροδος τοῦ χοροῦ ἐκαλεῖτο παράβασις. Ἀριστοφάνης ἐν Ἰππεύσιν,

ἦν μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος, ὃς ἡμᾶς ἠνάγκαζε λέξοντας ἔπη πρὸς τὸ θέατρον παραβῆναι.

15

5. αὐτὸν om. V. qu. Εὐριπίδην.
10. ἀντίστροφον· qu. ἀντιστροφὴν.

6. λογίῳ· qu. λογείῳ.

II

Φασὶ τὸν Ἀριστοφάνην γράψαι τὰς Νεφέλας ἀναγκασθέντα
 ὑπὸ Ἀνύτου καὶ Μελήτου, ἵνα διασκέψαιτο ποιοῖ τινες εἶεν
 Ἀθηναῖοι κατὰ Σωκράτους ἀκούοντες. ἠύλαβοῦντο γάρ, ὅτι
 πολλοὺς εἶχεν ἐραστὰς, καὶ μάλιστα τοὺς περὶ Ἀλκιβιάδην, οἱ
 5 καὶ ἐπὶ τοῦ δράματος τούτου μὴδὲ νικῆσαι ἐποίησαν τὸν ποιητήν.
 ὁ δὲ πρόλογός ἐστι τῶν Νεφελῶν ἀρμοδιώτατα καὶ δεξιώτατα
 συγκείμενος. πρεσβύτης γάρ ἐστιν ἄγροικος ἀχθόμενος παιδὶ
 ἀστικοῦ φρονήματος γέροντι καὶ τῆς εὐγενείας εἰς πολυτέλειαν
 ἀπολελανκότι. ἡ γὰρ τῶν Ἀλκμαιωνιδῶν οἰκία, ὅθεν ἦν τὸ πρὸς
 10 μητρὸς γένος ὁ μειρακίσκος, ἐξ ἀρχῆς, ὥς φησιν Ἡρόδοτος,
 τεθριπποτρόφος ἦν, καὶ πολλὰς ἀγερημέιη νίκας, τὰς μὲν
 Ὀλυμπίαισι, τὰς δὲ Πυθοῖ, ἐνίας δὲ Ἰσθμοῖ καὶ Νεμέῃ καὶ ἐν
 ἄλλοις πολλοῖς ἀγῶσιν. εὐδοκιμοῦσαν οὖν ὁρῶν ὁ νεανίσκος
 ἀπέκλινε πρὸς τὸ ἦθος τῶν πρὸς μητρὸς προγόνων.

III

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ
 τὴν ἵπποτροφίαν τοῦ παιδός, δεῖται τούτου φοιτήσαντα ὡς τὸν
 Σωκράτη μαθεῖν τὸν ἥττονα λόγον, εἴ πως δίνεται τὰ ἄδικα
 λέγων ἐν τῷ δικαστηρίῳ τοὺς χρήστας νικᾶν καὶ μηδενὶ τῶν
 5 δανειστῶν μὴδὲν ἀποδοῦναι. οὐ βουλομένου δὲ τοῦ μειρακίσκου,
 διαγνοὺς αὐτὸς ἐλθὼν μανθάνειν, μαθητὴν τοῦ Σωκράτους ἐκκα-
 λέσας τινὰ διαλέγεται. ἐκλυθείσης δὲ τῆς διατριβῆς, οἷ τε

μαθηταὶ κύκλῳ καθήμενοι πιναροὶ συνορῶνται, καὶ αὐτὸς ὁ Σωκράτης ἐπὶ κρεμάθρας αἰωρούμενος καὶ ἀποσκοπῶν τὰ μετέωρα θεωρεῖται. μετὰ ταῦτα τελεῖ παραλαβὼν τὸν πρεσβύτεν, 10 καὶ τοὺς νομιζομένους παρ' αὐτῷ θεούς, Ἄερα, προσέτι δὲ καὶ Αἰθέρα καὶ Νεφέλας κατακαλεῖται. πρὸς δὲ τὴν εὐχὴν εἰσέρχονται Νεφέλαι ἐν σχήματι χοροῦ, καὶ φυσιολογήσαντος οὐκ ἀπιθάνως τοῦ Σωκράτους ἀποκαταστᾶσαι πρὸς τοὺς θεατὰς περὶ πλειόνων διαλέγονται. μετὰ δὲ ταῦτα ὁ μὲν πρεσβύτες 15 διδασκόμενος ἐν τῷ φανερῷ τινα τῶν μαθημάτων γελωτοποιεῖ· καὶ ἐπειδὴ διὰ τὴν ἀμαθίαν ἐκ τοῦ φροντιστηρίου ἐκβάλλεται ἄγων πρὸς βίαν τὸν υἱὸν συνίστησι τῷ Σωκράτει. τούτου δὲ ἐξαγαγόντος αὐτῷ ἐν τῷ θεάτρῳ τὸν ἄδικον καὶ τὸν δίκαιον λόγον, διαγωνισθεὶς ὁ ἄδικος πρὸς τὸν δίκαιον λόγον νικᾷ, καὶ 20 παραλαβὼν αὐτὸν ὁ ἄδικος λόγος ἐκδιδάσκει. κομισάμενος δὲ αὐτὸν ὁ πατὴρ ἐκπεπονημένον ἐπηρεάζει τοῖς χρήσταις, καὶ ὡς κατωρθωκὸς εὐωχεῖ παραλαβὼν. γενομένης δὲ περὶ τὴν εὐωχίαν ἀντιλογίας, πληγὰς λαβὼν ὑπὸ τοῦ παιδὸς βοὴν ἴστησι, καὶ προσκαταλαλούμενος ὑπὸ τοῦ παιδὸς ὅτι δίκαιον τοὺς πατέρας 25 ὑπὸ τῶν υἱῶν ἀντιτύπτεσθαι, ὑπεραλγὼν διὰ τὴν πρὸς τὸν υἱὸν σύγκρουσιν ὁ γέρων, κατασκάπτει καὶ ἐμπύρησι τὸ φροντιστήριον τῶν Σωκρατιστῶν. τὸ δὲ δρᾶμα τῶν πάνυ δυνατῶς πεποιημένων.

12. κατακαλεῖται· qu. ἀνακαλεῖται.

IV

Τὸ δὲ δρᾶμα τοῦτο τῆς ὅλης ποιήσεως κάλλιστον εἶναί φησι καὶ τεχνικώτατον.

Αἱ πρῶται Νεφέλαι ἐν ἄστει ἐδιδάχθησαν ἐπὶ ἄρχοντος Ἰσάρχου, ὅτε Κρατῖνος μὲν ἐνίκῃ Πυτύῃ, Ἀμειψίας δὲ Κόντῳ.

5 διόπερ Ἀριστοφάνης διαρριφθεὶς παραλόγως ψήθη δεῖν ἀναδιδάξας
τὰς δευτέρας ἀπομέμφεσθαι τὸ θέατρον. ἀποτυχὼν δὲ πολὺ
μᾶλλον καὶ ἐν τοῖς ἔπειτα οὐκέτι τὴν διασκευὴν εἰσήγαγεν. αἱ
δὲ δευτεραί Νεφέλαι ἐπὶ Ἀμεινίου ἄρχοντος.

Τοῦτο ταυτὸν ἐστὶ τῷ προτέρῳ. δισκευάζεται δὲ ἐπὶ μέρους,
10 ὡς ἂν δὴ ἀναδιδάξαι μὲν αὐτὸ τοῦ ποιητοῦ προθυμηθέντος,
οὐκέτι δὲ τοῦτο δι' ἣν ποτε αἰτίαν ποιήσαντος. καθόλου μὲν
οὖν σχεδὸν παρὰ πᾶν μέρος γεγεννημένη διόρθωσις. τὰ μὲν γὰρ
περιήρηται, τὰ δὲ πέπλεκται, καὶ ἐν τῇ τάξει καὶ ἐν τῇ τῶν
προσώπων διαλλαγῇ μετεσχημάτισται. τὰ δὲ ὀλοσχεροῦς τῆς
15 διασκευῆς [τοιαῦτα ὄντα] τετύχηκεν. αὐτίκα ἢ παράβασις τοῦ
χοροῦ ἡμειπται, καὶ ὅπου ὁ δίκαιος λόγος πρὸς τὸν ἄδικον καλεῖ,
καὶ τελευταῖον ἔπου καίεται ἢ διατριβὴ Σωκράτους.

Τὴν μὲν κωμωδίαν καθῆκε κατὰ Σωκράτους, ὡς τοιαῦτα
νομίζοντος, καὶ Νεφέλας καὶ Ἀέρα καὶ τί γὰρ ἄλλ' ἢ ξένους
20 εἰσάγοντος δαίμονας. χορῷ δὲ ἐχρήσατο Νεφελῶν πρὸς τὴν τοῦ
ἀνδρὸς κατηγορίαν, καὶ διὰ τοῦτο οὕτως ἐπεγράφη. διτταὶ δὲ
φέρονται Νεφέλαι. οἱ δὲ κατηγορήσαντες Σωκράτους Μέλητος
καὶ Ἄνυτος.

12. γεγεννημένη· qu. γεγέννηται ἡ.
πλεκτεν V.

13. πέπλεκται· παραπέ-
14. τὰ . . ὀλοσχεροῦς· ἃ . . ὀλοσχερῇ vulg.

V

ΘΩΜΑ ΤΟΥ ΜΑΓΙΣΤΡΟΥ

Ἄνυτος καὶ Μέλητος Σωκράτει τῷ Σωφρονίσκου βασκήναντες
καὶ αὐτὸν μὴ δυνάμενοι βλάψαι ἀργύριον ἱκανὸν Ἀριστοφάνει
δεδώκασιν, ἵνα δράμα κατ' αὐτοῦ συστήσῃται. καὶ ὅς πεισθεὶς
γέροντά τινα Στρεψιάδην καλούμενον ἐπλάσατο ὑπὸ χρεῶν
5 πιεζόμενον, ἃ δὴ ἀνηλώκει περὶ τὴν τοῦ παιδὸς Φειδιππίδου
ἵπποτροφίαν. οὕτω δὲ τούτων ἐχόντων, μὴ ἔχων ὁ Στρεψιάδης

τί ποιήσει περὶ τὰ χρέα, βουλεύεται προσαγαγεῖν τῷ Σωκράτει τὸν ἑαυτοῦ παῖδα, ἵνα παρ' αὐτοῦ τὸν ἄδικον μάθῃ λόγον, καὶ οὕτω τοὺς δανειστὰς ἀποκρούσῃται. Φειδιππίδης μὲν οὖν, πολλὰ δεηθέντος τοῦ πατρός, προσελθεῖν οὐκ ἐπέισθη· ἀποτυχὼν δὲ ὁ 10 πρεσβύτης τῆς ἐπ' ἐκείνου ἐλπίδος καὶ οὐκ ἔχων ὅστις καὶ γένηται, εἰς δεύτερον εἶδε πλοῦν. οὐδὲν γὰρ τῆς ἡλικίας φροντίσας οὐδ' ἐνθυμηθεὶς εἴ τισιν ἄτοπος δόξειεν ἀνὴρ ἐπὶ γήραος οὐδὲ μανθάνειν καθάπερ κομιδῇ νέος ἀρχόμενος, ἀλλ' εἰς ἐν ἀφωρακῶς μόνον ἐκείνο, ἔαν ἄρα οἶός τε γένηται τοὺς 15 δανειστὰς διὰ πειθοῦς ἀποστερηῆσαι τὰ χρήματα, αὐτὸς πρόσεισι τῷ Σωκράτει. οὐκ ἔχων δὲ ὑπηρετοῦντα τῇ νοήσει τὸν νοῦν, ἀλλὰ τοιοῦτος ὢν οἷς ἐμάνθανεν, οἷος καὶ πρὶν τῆς παιδείας ἐφῆφθαι, αὐτὸς μὲν ἀπέγνω παιδεύεσθαι, προσελθὼν δὲ τῷ παιδί καὶ αὐτὸς πολλαῖς πέπεικε ταῖς δεήσεσιν ἕνα τῶν Σωκράτους 20 ὁμιλητῶν γενέσθαι. ὁ δὲ καὶ γέγονε καὶ μεμάθηκε. συνίσταται δὲ τὸ δρᾶμα ἐκ χοροῦ Νεφελῶν. ἔχει δὲ κατηγορίαν τοῦ Σωκράτους, ὅτι τοὺς συνήθεις θεοὺς ἀφείδαι καὶ ἐνόμιζε δαιμόνια, Ἄερα καὶ Νεφέλας καὶ τὰ τοιαῦτα.

VI

Πρεσβύτης τις Στρεψιάδης ὑπὸ δανείων καταπονούμενος διὰ τὴν ἵπποτροφίαν τοῦ παιδὸς δεῖται τούτου φοιτήσαντα εἰς τὸν Σωκράτην μαθεῖν τὸν ἄδικον λόγον, ὅπως μηδενὶ τῶν δανειστῶν μηδὲν ἀποδώσῃ. μὴ βουλομένου δὲ τοῦ παιδὸς εἰσέρχεται αὐτός. καὶ μὴ δυνάμενος μαθεῖν διὰ τὸ γῆρας ἐκδιώκεται. ὑποστρέψας 5 δὲ καὶ τῷ υἱῷ πείσας ἤγαγεν αὐτὸν τῷ Σωκράτει, ὃς καλέσας τὸν δίκαιον λόγον καὶ ἄδικον καὶ αἵρεσιν τῷ νέῳ δοὺς ἐκλέξασθαι, διδάσκει ἐκείνον τὸν ἄδικον λόγον. μαθὼν δὲ ὁ υἱὸς ὅπερ ἐβούλετο ὁ πατήρ καὶ τὴν παχύτητα ἐκείνου καταγνοὺς τύπτει τὸν πατέρα αὐτὸν ἐστιῶντα. ὁ δὲ ἀλγήσας διὰ τὴν τοῦ παιδὸς 10

ἀσέβειαν ἀπελθὼν κατακαίει τὸ φροντιστήριον, νομίσας Σωκράτην αἴτιον τῆς ἀσεβείας τοῦ παιδὸς εἶναι. κατηγορεῖ δὲ ἐνταῦθα τοῦ Σωκράτους ὡς ἀσεβοῦς καὶ ξένους θεοὺς ἐπεισάγοντος, ἀφέντος τοὺς συνήθεις. ἐπιγράφεται δὲ Νεφέλαι, διότι παρεισάγεται
 15 χορὸς Νεφελῶν ὁμιλῶν Σωκράτει, ἃς ἐνόμιζε θεάς, ὡς Ἄριστοφάνης κατηγορεῖ. ὁ γὰρ Ἄνυτος καὶ Μέλητος φθονοῦντες Σωκράτει καὶ μὴ δυνάμενοι ἄλλως βλάψαι ἢ φανερώς κατηγορῆσαι μεγάλου ὄντος ἱκανὸν ἀργύριον δεδώκασιν Ἀριστοφάνει ταύτην τὴν κωμωδίαν κατ' ἐκείνου γράψαι. τὰ δὲ πρόσωπα
 20 Στρεψιάδης, Φειδιππίδης, μαθητῆς Σωκράτους, Σωκράτης, χορὸς Νεφελῶν, δίκαιος λόγος, ἄδικος λόγος, Πασίας δανειστής, μάρτυς.

VII

(ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ)

Πατήρ τὸν υἱὸν σωκρατίζειν βούλεται·
 καὶ τῆς περὶ αὐτὸν ψυχρολογίας διατριβὴν ἱκανήν, λόγων ἀπόνοια πρὸς τοῦναντίον.
 χορὸς δὲ Νεφελῶν ὡς ἐπωφελῇ λέγων,
 5 καὶ τὴν ἀσέβειαν Σωκράτους διεξιὼν·
 ἄλλαι θ' ὑπ' ἀνδρὸς...κατηγορίαι πικραί,
 καὶ τῶν μαθητῶν εἰς πατραλοίας ἐκτόπως.
 εἴτ' ἐμπυρισμὸς τῆς σχολῆς τοῦ Σωκράτους.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΘΕΡΑΠΩΝ

ΣΤ. Ἴον ἰού.

ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν νυκτῶν ὅσον·
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;
καὶ μὴν πάλαι γ' ἀλεκτρυόνος ἤκουσ' ἐγώ.
οἱ δ' οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ. 5
ἀπόλοιο δῆπ', ὦ πόλεμε, πολλῶν οὔνεκα,
ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.
ἀλλ' οὐδ' ὁ χρηστὸς οὔτοσὶ νεανίας
ἐγείρεται τῆς νυκτός, ἀλλὰ πέρδεται
ἐν πέντε σισύραις ἐγκεκορδυλημένος. 10
ἀλλ' εἰ δοκεῖ ῥέγκωμεν ἐγκεκαλυμμένοι.
ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν
διὰ τουτονὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων

2. ὅσον· ἀπέραντον A etc. Mein. Green Blaydes. ὅσον ἀπέραντον R Dind. al.

3. ἀπέραντον AR al. ἀπέρατον V.

7. κολάσ' ἔξεστι GU al. Dind. Mein. Blaydes. κολάσαι ἔξεστι RV al. κολάσαι ἔξεστι A Gr.

ἵππάζεται τε καὶ ξυνωρικεύεται
 ὀνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι
 ὀρῶν ἄγουσαν τὴν σελήνην εἰκάδας·
 οἱ γὰρ τόκοι χωροῦσιν. ἅπτε, παῖ, λύχνον,
 κᾶκφερε τὸ γραμματεῖον, ἵν' ἀναγνῶ λαβὼν
 ὅπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους.
 φέρ' ἴδω τί ὀφείλω; δώδεκα μνᾶς Πασίᾳ.
 τοῦ δώδεκα μνᾶς Πασίᾳ; τί ἐχρησάμην;
 ὅτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,
 εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

ΦΕ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαντοῦ δρόμον. 25

ΣΤ. τοῦτ' ἔστι τουτὶ τὸ κακόν, ὃ μ' ἀπολώλεκεν·
 ὀνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.

ΦΕ. πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια;

ΣΤ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.
 ἀτὰρ τί χρέος ἔβα με μετὰ τὸν Πασίαν;
 τρεῖς μναὶ διφρίσκου καὶ τροχοῖν Ἀμυνία. 30

ΦΕ. ἄπαγε τὸν ἵππον ἐξαλίσας οἴκαδε.

ΣΤ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,
 ὅτε καὶ δίκας ὥφληκα, χᾶτεροι τόκου
 ἐνεχυράσεσθαί φασιν. ΦΕ. ἐτεόν, ὦ πάτερ, 35
 τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὅλην;

ΣΤ. δάκνει μέ τις δήμαρχος ἐκ τῶν στρωμάτων.

ΦΕ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤ. σὺ δ' οὖν κάθευδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι
 ἐς τὴν κεφαλὴν ἵπαντα τὴν σὴν τρέψεται. 40

24. ἐξεκόπην libri Ko. Gr. ἐξεκόπη Kust. Herm. Mein. al.

28. ἐλᾷ libri vulg. ἐλᾶς Herm. prob. Mein.

35. ἐνεχυράσεσθαι U Mein. al. ἐνεχυράσασθαι RV cet. Herm.

39. σὺ δ' οὖν R al. σὺ μὲν οὖν V.

40. τρέψεται vulg. στρέψεται V. στρέψαι R.

φεῦ.

εἶθ' ὥφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς,
 ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·
 ἐμοὶ γὰρ ἦν ἄγροικος ἡδιστος βίος,
 εὐρωτιῶν, ἀκόρητος, εἰκὴ κείμενος,
 βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.
 ἔπειτ' ἔγημα Μεγακλέους τοῦ Μεγακλέους 46
 ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
 σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
 ταύτην ὅτ' ἐγάμουν, ξυγκατεκλινόμην ἐγὼ
 ὅζων τρυγός, τρασιᾶς, ἐρίων περιουσίας, 50
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
 οὐ μὴν ἐρῶ γ' ὥς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
 ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
 πρόφασιν ἔφασκον, ὦ γύναι, λίαν σπαθᾶς. 55

ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἦπτες λύχνον;
 δεῦρ' ἔλθ' ἵνα κλάης. ΘΕ. διὰ τί δῆτα κλαύ-
 σομαι;

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων.
 μετὰ ταῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί, 60
 ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,
 περὶ τοῦνόματος δὴ νταῦθ' ἐλοιδορούμεθα·
 ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα,

47. ἄστεως Dind. al. ἄστεος libri.

50. ἐρίων περιουσίας vulg. ἐρίων, περιουσίας Reisk. σιρῶν, ἐριουργίας Naber.

61. ἐμοί τε δὴ καὶ τῇ vulg. ἐμοί τε καὶ τῇμῃ Blaydes.

62. δὴ νταῦθ' Reisig Seager Blaydes. δὴ ταῦτ' AG al.
 δ' ἡντεῦθεν R. δὴν ἐντεῦθεν V. δὴ ντεῦθεν Herm. Dind. al.

Ξάνθιππον ἢ Χαίριππον ἢ Καλλιππίδην,
 ἐγὼ δὲ τὸ τοῦ πάππου ἑτιθέμην Φειδωνίδην. 65
 τέως μὲν οὖν ἐκρινόμεθ'· εἶτα τῷ χρόνῳ
 κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.
 τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,
 ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνῃς πρὸς πόλιν,
 ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων. ἐγὼ δ' ἔφην,
 ὅταν μὲν οὖν τὰς αἰγας ἐκ τοῦ φελλέως, 71
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένος.
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
 ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
 νῦν οὖν ὅλην τὴν νύκτα φροντίζων ὁδοῦ 75
 μίαν εὗρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
 ἣν ἦν ἀναπείσω τουτονί, σωθήσομαι.
 ἀλλ' ἐξεγεῖραι πρῶτον αὐτὸν βούλομαι.
 πῶς δῆτ' ἂν ἥδιστ' αὐτὸν ἐπεγεύραιμι; πῶς;
 Φειδιππίδην, Φειδιππίδιον. ΦΕ. τί ὦ πάτερ; 80
 ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.
 ΦΕ. ἰδού. τί ἔστιν; ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ;
 ΦΕ. νῆ τὸν Ποσειδῶ τουτονὶ τὸν ἵππιον.
 ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον·
 οὗτος γὰρ ὁ θεὸς αἰτίός μοι τῶν κακῶν. 85
 ἀλλ' εἶπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,
 ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δῆτά σοι;

64. Χαίριππον V Bergk Blaydes Gr. Χάριππον AG al. Dind. al. Χάλιππον R.

65. τὸ τοῦ πάππου Cobet. τοῦ πάππου vulg.

74. ἵππερον vulg. Herm. Ko. Teuf. Blaydes. ἵππερων Dind. Mein.

75. ὁδοῦ, μίαν A al. Herm. Mein. Ko. Teuf. φροντίζων, ὁδοῦ G Reis. Dind. Green.

87. πιθοῦ AUV al. πιθοῦ μοι RS al. τί οὖν πίθωμαι Bodl. 6.

ΣΤ. ἔκστρεψον ὡς τάχιστα τοὺς σαυτοῦ τρόπους,
καὶ μάθων ἂν ἐγὼ παραινέσω.

ΦΕ. λέγε δή, τί κελεύεις; ΣΤ. καὶ τι πείσει;

ΦΕ. πείσομαι

90

νῆ τὸν Διόνυσον. ΣΤ. δεῦρό νυν ἀπόβλεπε.
ὁρᾷς τὸ θύριον τοῦτο καὶ τῷκίδιον;

ΦΕ. ὁρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεόν, ὦ πάτερ;

ΣΤ. ψυχῶν σοφῶν τοῦτ' ἐστὶ φροντιστήριον.
ἐνταῦθ' ἐνοικοῦσ' ἄνδρες, οἱ τὸν οὐρανὸν
λέγοντες ἀναπείθουσιν ὡς ἔστιν πνιγεύς,
κᾶστιν περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.
οὗτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,
λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

95

ΦΕ. εἰσὶν δὲ τίνες; ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·
μεριμνοφροντισταὶ καλοὶ τε καὶ ἀγαθοί.

101

ΦΕ. αἰβοὶ πονηροὶ γ', οἶδα. τοὺς ἀλαζόνας,
τοὺς ὠχριῶντας, τοὺς ἀνυποδήτους λέγεις·
ὧν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

ΣΤ. ἦ ἢ σιώπα· μηδὲν εἶπης νήπιον.
ἀλλ', εἴ τι κήδει τῶν πατρῶων ἀλφίτων,
τούτων γενοῦ μοι σχασάμενος τὴν ἵππικὴν.

105

ΦΕ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δοίης γέ μοι
τοὺς φασιανοὺς οὓς τρέφει Λεωγόρας.

ΣΤ. ἴθ' ἀντιβολῶ σ', ὦ φίλτατ' ἀνθρώπων ἐμοί,
ἐλθὼν διδάσκου. ΦΕ. καὶ τί σοι μαθήσομαι;

110

ΣΤ. εἶναι παρ' αὐτοῖς φασὶν ἄμφω τὸ λόγῳ,

πιθοῦμαι STV. τί οὖν πείθομαι RST al. ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν
πίθωμαι; Dawes, Herm. Dind. Blaydes. ὦ παῖ, πιθοῦ μοι. ΦΕ. τί δὲ
πίθωμαι; C. F. Herm. Bergk Kock.

90. καὶ τι vulg. κᾶτα Elmsl. Cobet. καὶ σύ F. W. Schmidt.

104. deest in R et revera emblemata sapit.

τὸν κρείττον', ὅστις ἐστί, καὶ τὸν ἥττονα.
τούτοιον τὸν ἕτερον τοῖν λόγοιν, τὸν ἥττονα,
νικᾶν λέγοντά φασι τὰδικώτερα. 115

ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
ἂ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί.

ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
τοὺς ἱππέας τὸ χρῶμα διακεκναισμένος. 120

ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
οὔτ' αὐτὸς οὔθ' ὁ ζύγιος οὔθ' ὁ σαμφόρας·
ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕ. ἀλλ' οὐ περιόψεται μ' ὁ θεὸς Μεγακλῆης
ἄνιππον ὄντ'. ἀλλ' εἴμι, σοῦ δ' οὐ φροντιῶ. 125

ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·
ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι
αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.
πῶς οὖν γέρων ὦν κἀπιλήσμων καὶ βραδὺς
λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι; 130
ἱτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
ἀλλ' οὐχὶ κόπτω τὴν θύραν; παῖ, παιδίον.

ΜΑΘΗΤΗΣ

βάλλ' ἐς κόρακας, τίς ἐσθ' ὁ κόψας τὴν θύραν;

ΣΤ. Φεῖδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

ΜΑ. ἀμαθὴς γε νῆ Δί', ὅστις οὕτως σφόδρα 135
ἀπεριμερίμνως τὴν θύραν λελάκτικας

115. τὰδικώτερα RV plures libri. τὰδικώτατα U al.; cf. 657.

121. οὐκ ἄρα vulg. οὐτᾶρα Cobet.

125. ἄνιππον ὄντ'· ἀλλ' εἴμι Cobet (εἴμι Bodd. 7). ἄνιππον· ἀλλ' εἴσειμι libri vulg.

καὶ φροντίδ' ἐξήμβλωκας ἐξηυρημένην.

ΣΤ. σύγγνωθί μοι· τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.
ἀλλ' εἰπέ μοι τὸ πρᾶγμα τοῦξήμβλωμένον.

ΜΑ. ἀλλ' οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν. 140

ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὐτοσὶ
ἦκω μαθητὴς ἐς τὸ φροντιστήριον.

ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.
ἀνήρετ' ἄρτι Χαιρεφῶντα Σωκράτης
ψύλλαν ὀπόσους ἄλλοιτο τοὺς αὐτῆς πόδας· 145
δακοῦσα γὰρ τοῦ Χαιρεφώντος τὴν ὀφρὺν
ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

ΣΤ. πῶς δῆτα τοῦτ' ἐμέτρησε; ΜΑ. δεξιώτατα.
κηρὸν διατήξας εἶτα τὴν ψύλλαν λαβὼν
ἐνέβαψεν ἐς τὸν κηρὸν αὐτῆς τὴν πόδε, 150
καῖτα ψυχεῖσι περιέφυσαν περσικαί.
ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.

ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.

ΜΑ. τί δῆτ' ἄν, ἕτερον εἰ πύθοιο Σωκράτους
φρόντισμα; ΣΤ. ποῖον; ἀντιβολῶ, κάτειπέ μοι.

ΜΑ. ἀνήρετ' αὐτὸν Χαιρεφῶν ὁ Σφήττιος 156
ὀπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
κατὰ τὸ στόμ' ἄδειν ἢ κατὰ τοῦρροπύγιον.

ΣΤ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος;

ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος 160
στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν

137. ἐξηυρημένην Mein. Hold. Blaydes. ἐξευρημένην libri et vulg.

148. τοῦτ' ἐμέτρησε V al. libri vulg. τοῦτο διεμέτρησε R. διε-
μέτρησε (sine τοῦτο) A al. libri Teuf. Hold. Blaydes. τοῦτο δὴ 'μέτρησε
Cobet Kock Mein.

151. ψυχεῖσι Blaydes. ψυχεῖσιν Dind. Hold. ψυγείσιν vulg.; vid.
com.

157. ἔχοι R al. ἔχει AG al.

βία βαδίζειν εὐθὺ τούρροπυγίου·

ἔπειτα κοῖλον πρὸς στενῶ προσκείμενον
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος.

ΣΤ. σάλπιγξ ὁ πρῶκτός ἐστιν ἄρα τῶν ἐμπίδων. 165
ὦ τρισμακάριος τοῦ διεντερεύματος.

ἦ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην
ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑ. πρώην δέ γε γνώμην μεγάλην ἀφηρέθη
ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον; κάτειπέ
μοι. 170

ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς
καὶ τὰς περιφοράς, εἴτ' ἄνω κεχηνότος,
ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.

ΣΤ. ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους.

ΜΑ. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας. 175

ΣΤ. εἶεν· τί οὖν πρὸς τ'ἀλφιτ' ἐπαλαμήσατο;

ΜΑ. κατὰ τῆς τραπέξης καταπάσας λεπτὴν τέφραν,
κάμψας ὀβελίσκον, εἶτα διαβήτην λαβών,
ἐκ τῆς παλαίστρας θυμάτιον ὑφείλετο.

ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν; 180
ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
καὶ δείξον ὥς τάχιστα μοι τὸν Σωκράτη·
μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.
ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία;

ΜΑ. τί ἐθαύμασας; τῷ σοι δοκοῦσιν εἰκέναι; 185

ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.
ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὗτοί;

179. θυμάτιον Herm. plerique edd. θοίμάτιον libri. θοινημάτιον Bergk.

182. Σωκράτη Mein. Dind. al. Σωκράτην plerique libri; vid. com.

185. εἰκέναι SV edd. εἰοκέναι plerique libri.

- ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολ/βούς ἄρα
ζητοῦσι. μή νυν τουτογί φροντίζετε·
ἐγὼ γὰρ οἶδ' ἵν' εἰσὶ μεγάλοι καὶ καλοί. 190
τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες;
- ΜΑ. οὗτοί γ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.
ΣΤ. τί δῆθ' ὁ πρωκτὸς ἐς τὸν οὐρανὸν βλέπει;
- ΜΑ. αὐτὸς καθ' αὐτὸν ἀστρονομεῖν διδάσκεται.
ἀλλ' εἴσιθ', ἵνα μὴ 'κεῖνος ὑμῖν ἐπιτύχῃ. 195
- ΣΤ. μήπω γε μήπω γ'. ἀλλ' ἐπιμεινάντων, ἵνα
αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.
- ΜΑ. ἀλλ' οὐχ οἷόν τ' αὐτοῖσι πρὸς τὸν ἀέρα
ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.
- ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν; εἰπέ μοι. 200
- ΜΑ. ἀστρονομία μὲν αὕτη. ΣΤ. τουτὶ δὲ τί;
- ΜΑ. γεωμετρία. ΣΤ. τοῦτ' οὖν τί ἐστι χρήσιμον;
- ΜΑ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρου-
χικὴν;
- ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστεῖον λέγεις.
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον. 205
- ΜΑ. αὕτη δέ σοι γῆς περίοδος πάσης. ὁρᾷς;
αἶδε μὲν Ἀθῆναι. ΣΤ. τί σὺ λέγεις; οὐ πεί-
θομαι,
ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.
- ΜΑ. ὥς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.
- ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὐμοὶ δημόται; 210
- ΜΑ. ἐνταῦθ' ἔνεισιν. ἡ δέ γ' Εὐβοί', ὥς ὁρᾷς,

189. τουτογί Pors. Dind. Mein. Blaydes. τοῦτό γε MR al. τοῦτ' ἔτι AV al. τοῦτό γ' ἔτι Reisig Herm. Kock al.

192. γ' ACV al. δ' GR al.

195. ὑμῖν Bergk Kock Mein. al. ἡμῖν vulg.

203. ἀναμετρεῖσθαι libri. ἀναμετρήσαι Cobet frustra, vid. Blaydes.

ἥδι παρατέταται μακρὰ πόρρω πάνν.

ΣΤ. οἶδ'· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.
ἀλλ' ἡ Λακεδαίμων ποῦ 'στιν; ΜΑ. ὅπου 'στίν;
αὐτηί.

ΣΤ. ὡς ἐγγὺς ἡμῶν. τοῦτο πάνν φροντίζετε, 215
ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνν.

ΜΑ. ἀλλ' οὐχ οἷόν τε. ΣΤ. νῆ Δί' οἰμώξεσθ' ἄρα.
φέρε τίς γὰρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνήρ;

ΜΑ. αὐτός. ΣΤ. τίς αὐτός; ΜΑ. Σωκράτης. ΣΤ.
ὦ Σώκρατες.

ἴθ' οὗτος, ἀναβόησον αὐτόν μοι μέγα. 220

ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γὰρ μοι σχολή.

ΣΤ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

ΣΩΚΡΑΤΗΣ

τί με καλεῖς ὦφήμερε;

ΣΤ. πρῶτον μὲν ὅ τι δρᾷς, ἀντιβολῶ, κάτειπέ μοι.

ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον. 225

ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἴπερ; ΣΩ. οὐ γὰρ ἂν
ποτε

ἐξηῦρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμίσας τὸ νόημα καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὅμοιον ἀέρα. 230
εἰ δ' ὦν χαμαὶ τάνω κάτωθεν ἐσκόπουν,
οὐκ ἂν ποθ' ἡῦρον· οὐ γὰρ ἀλλ' ἡ γῆ βία

215. πάνν AR al. Kock Mein. Blaydes. πάλιν V. μέγα Δ Herm.
Teuf. μεταφροντίζετε Bentl.

226. ὑπερφρονεῖς libri et vulg. σὺ περιφρονεῖς Blaydes.

232. ἡῦρον Dind. Mein. Blaydes. εὔρον vulg.

ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.
πίσχει δὲ ταῦτὸ τοῦτο καὶ τὰ κάρδαμα.

ΣΤ. τί φῆς; 235

ἡ φροντις ἔλκει τὴν ἱκμάδ' ἐς τὰ κάρδαμα;
ἴθι νυν κατάρβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,
ἵνα με διδάξης ὥνπερ ἔνεκ' ἐλήλυθα.

ΣΩ. ἦλθες δὲ κατὰ τί; ΣΤ. βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων 240
ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαθες γενόμενος;

ΣΤ. νόσος μ' ἐπέτριψεν ἱππικὴ δεινὴ φαγεῖν.
ἀλλὰ με δίδαξον τὸν ἕτερον τοῖν σοῖν λόγῳ,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ' ὄντιν' ἂν 245
πράττη μ' ὁμοῦμαί σοι καταθήσειν τοὺς θεοὺς.

ΣΩ. ποίους θεοὺς ὁμεῖ σύ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῷ γὰρ ὄμνυτ'; ἢ
σιδαρέοισιν ὥσπερ ἐν Βυζαντίῳ;

ΣΩ. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς 250
ἅττ' ἐστὶν ὀρθῶς; ΣΤ. νῆ Δί', εἴπερ ἔστι γε.

ΣΩ. καὶ ξυγγενέσθαι ταῖς νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν; ΣΤ. μάλιστά γε.

ΣΩ. κάθιζε τοίνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τουτονὶ τοίνυν λαβὲ 255
τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον; οἴμοι,

Σώκρατες,

ὥσπερ με τὸν Ἀθάμανθ' ὅπως μὴ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους

238. ἵνα με διδάξης GR al. edd. ἵνα μ' ἐκδιδάξης complures libr.
Herm. Bergk.

248. τῷ γὰρ ὄμνυτ'; ἢ vulg. τῷ νόμιζετ'; ἢ conj. Götting; vid. com.

251. ὀρθῶς vulg. ὄντως Herw.

258. ταῦτα πάντα libri vulg. πάντας ταῦτα Reisk. al.

ἡμεῖς ποιοῦμεν. ΣΤ. εἶτα δὴ τί κερδανῶ;

ΣΩ. λέγειν γενήσει τρίμμα κρόταλον παιπάλη. 260
ἀλλ' ἔχ' ἀτρεμεί. ΣΤ. μὰ τὸν Δί' οὐ ψεύσει γέ με·
καταπαττόμενος γὰρ παιπάλη γενήσομαι.

ΣΩ. εὐφημεῖν χρή τὸν πρεσβύτην καὶ τῆς εὐχῆς
ἐπακούειν.

ὦ δέσποτ' ἄναξ ἀμέτρητ' ἀήρ, ὃς ἔχεις τὴν γῆν
μετέωρον,

λαμπρός τ' αἰθίήρ, σεμναί τε θεαὶ νεφέλαι βροντη-
σικέραυνοι, 265

ἄρθητε φάνητ', ὦ δέσποιναι, τῷ φροντιστῇ με-
τέωροι.

ΣΤ. μήπω μήπω γε πρὶν ἂν τουτὶ πτύξωμαι, μὴ
καταβρεχθῶ.

τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακο-
δαίμον' ἔχοντα.

ΣΩ. ἔλθετε δῆτ', ὦ πολυτίμητοι νεφέλαι, τῷδ' εἰς
ἐπίδειξιν·

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι
κάθησθε, 270

εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν
ἴστατε νύμφαις,

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύ-
τεσθε πρόχοισιν,

261. ἀτρεμεί Herm. al. ἀτρέμας vulg. ἀτρεμί R Dind.

263. ἐπακούειν RV Dind. al. ὑπακούειν AG al.

268. μηδὲ κυνῆν Herm. Dind. al. μὴ κυνῆν libri. μὴ κυνέην
Bentl. Blaydes; vid. com.

272. Νείλου· Νείλου 'ν Mein. Blaydes. προχοαῖς R vulg. προχοαῖς
V Dind. χρυσέαις RV al. χρυσέοις aliquot libri. ἀρύτεσθε Herm.
Dind. Blaydes. ἀρύεσθε R vulg. πρόχοισιν Herm. Mein. al. προ-
χόοισιν RV al. πρόχουσιν aliquot libri.

ἢ Μαιῶτιν λίμνην ἔχετ' ἢ σκόπελον νιφόεντα
Μίμαντος·

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι
χαρεῖσαι.

ΧΟΡΟΣ

Strophe (275—290)

ἀέναοι Νεφέλαι, 275

ἄρθῳμεν φανεραὶ δροσερὰν φύσιν εὐάγητον,

πατρὸς ἀπ' ὠκεανοῦ βαρναχέος

ὑψηλῶν ὀρέων κορυφὰς ἐπὶ

δενδροκόμους, ἵνα 280

τηλεφανεῖς σκοπιάς ἀφορώμεθα,

καρπούς τ' ἄρδομέναν ἱερὰν χθόνα,

καὶ ποταμῶν ζαθέων κελαδήματα,

καὶ πόντον κελάδοντα βαρύβρομον·

ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται 285

μαρμαρέαισιν αὐγαῖς.

ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

ἀθανάτας ιδέας ἐπιδώμεθα

τηλεσκόπῳ ὄμματι γαῖαν. 290

ΣΩ. ὦ μέγα σεμναὶ νεφέλαι, φανερώς ἠκούσατέ μου
καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης
θεοσέπτου;

οὐ μὴ σκώψει μηδὲ ποιήσεις ἅπερ οἱ τρυγο-
δαίμονες οὗτοι;

ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμῆνος
ᾠοιδαῖς. 297

274. ὑπακούσατε AV al. Kock Cobet Blaydes. οὐπακουσατε R.

ἐπακούσατε aliquot libri Dind. Mein. al. χαρεῖσαι R. φανεῖσαι V.

289. ἀθανάτας ιδέας R Dind. Mein. al. ἀθανάταις ιδέαις plur. libri.

296. σκώψει· σκώψης...ποιήσης libri.

Antistrophe (299—313)

ΧΟ. παρθένοι ὀμβροφόροι,
 ἔλθωμεν λιπαρὰν χθόνα Παλλίδος, εὐάνδρον
 γὰν 300

Κέκροπος ὀψόμεναι πολυήρατον·
 οὐ σέβας ἀρρήτων ἱερῶν, ἵνα
 μυστοδόκος δόμος
 ἐν τελεταῖς ἀγίαις ἀναδείκνυται,
 οὐρανίοις τε θεοῖς δωρήματα, 305
 ναοί θ' ὑψερεφεῖς καὶ ἀγάλματα,
 καὶ πρόσοδοι μακάρων ἱερώταται,
 εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε,
 παντοδαπαῖς ἐν ὥραις, 310
 ἥρι τ' ἐπερχομένῳ Βρομία χάρις,
 εὐκελάδων τε χορῶν ἐρεθίσματα,
 καὶ μούσα βαρύβρομος αὐλῶν.

ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶσ',
 ὦ Σώκρατες, αὐται
 αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἡρῶναί
 τινές εἰσιν; 315

ΣΩ. ἥκιστ', ἀλλ' οὐράνιαι νεφέλαι, μεγάλαι θεαὶ
 ἀνδράσιν ἀργοῖς·
 αἵπερ γνῶμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέ-
 χουσιν,
 καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ
 κατὰληψιν.

ΣΤ. ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμ' ἡ ψυχὴ
 μου πεπότῃται,

306. ὑψερεφεῖς· ὑψηρεφεῖς R.

307. πρόσοδοι· πρόδομοι RV.

310. παντοδαπαῖς ἐν· παντοδαπαῖσιν Blaydes.

καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ
στενολεσχεῖν, 320

καὶ γνωμίδιῳ γνώμην νύξας' ἐτέρῳ λόγῳ ἀντι-
λογῆσαι.

ὥστ' εἰ πως ἔστιν ἰδεῖν αὐτὰς ἤδη φανεράς
ἐπιθυμῶ.

ΣΩ. βλέπε νυν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ
ὁρῶ κατιούσας

ἡσυχῇ αὐτάς. ΣΤ. φέρε ποῦ; δεῖξον. ΣΩ.
χωροῦσ' αὐται πάνυ πολλαὶ

διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι.

ΣΤ. τί τὸ χρῆμα; 325

ὥς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤ.
ἤδη νυνὶ μόλις οὕτως.

ΣΩ. νῦν γέ τοι ἤδη καθορᾶς αὐτάς, εἰ μὴ λημᾶς
κολοκύνταις.

ΣΤ. νῆ Δί' ἔγωγ', ὦ πολυτίμητοι. πάντα γὰρ ἤδη
κατέχουσιν.

ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδησθ' οὐδ'
ἐνόμιζες;

ΣΤ. μὰ Δί', ἀλλ' ὁμίχλην καὶ δρόσον αὐτὰς ἡγούμενην
καὶ καπνὸν εἶναι. 330

ΣΩ. οὐ γὰρ μὰ Δί' οἶσθ' ὅτι πλείστους αὐται βόσ-
κουσι σοφιστάς,

θουριομάντεις ἰατροτέχνας σφραγιδουχαργοκο-
μήτας,

324. ἡσυχῇ αὐτάς Dind. Mein. al. ἡσυχος (vel -ως) αὐτὰς vel ἡσυχὰ ταύτας libri.

326. παρὰ· πρὸς nonnulli libri. οὕτως Herm. Dind. al. ὁρῶ libri.

329. ἤδησθ' Coh. Mein. al. ἤδεις vel ἤδης libri.

330. καπνόν· σκιάν R al.

331. οἶσθ' ὅτι· ἀλλ' ἴσθ' ὅτι Herm. Mein. al.

κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας με-
 τεωροφένακας,
 οὐδὲν δρῶντας βόσκουσ' ἀργούς, ὅτι ταύτας
 μουσοποιοῦσιν.

ΣΤ. ταῦτ' ἄρ' ἐποιοῦν ὑγρᾶν νεφελᾶν στρεπταίγλαν
 δάϊον ὀρμάν, 335
 πλοκάμους θ' ἑκατογκεφάλα Τυφῶ, πρημαινούσας
 τε θυέλλας,
 εἴτ' ἀερίας διερὰς, γαμψοὺς οἰωνοὺς ἀερουνη-
 χεῖς,
 ὄμβρους θ' ὑδάτων δροσερᾶν νεφελᾶν· εἴτ' ἀντ'
 αὐτῶν κατέπινον
 κεστρᾶν τεμάχη μεγαλᾶν ἀγαθᾶν κρέα τ' ὀρνί-
 θεια κίχηλᾶν.

ΣΩ. διὰ μέντοι τάσδ'· οὐχὶ δικαίως; ΣΤ. λέξον δὴ
 μοι, τί παθοῦσαι, 340
 εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι
 γυναιξίν;
 οὐ γὰρ ἐκεῖναί γ' εἰσὶ τοιαῦται. ΣΩ. φέρε
 ποῖαι γάρ τινές εἰσιν;

ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν δ' οὖν ἐρίοισιν πεπτα-
 μένοισιν,
 κούχὶ γυναιξὶν μὰ Δί' οὐδ' ὅτιοῦν· αὐται δὲ
 ῥῖνας ἔχουσιν.

ΣΩ. ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι. ΣΤ. λέγε νυν
 ταχέως ὅ τι βούλει. 345

ΣΩ. ἤδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρῳ
 ὁμοίαν

335. στρεπταίγλαν· στρεπταιγλᾶν Herm. Mein.

340. τάσδ'· οὐχί· τάσδ' οὐχί vulgo.

343. δ' οὖν R. γοῦν V al.

ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ; ΣΤ. νὴ Δί' ἔγωγ'.
εἶτα τί τοῦτο;

ΣΩ. γίγνονται πάνθ' ὃ τι βούλονται· καὶ ἦν μὲν
ἴδωσι κομήτην
ἄγριόν τινα τῶν λασίων τούτων, οἶόνπερ τὸν
Ξενοφάντου,
σκώπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἦκα-
σαν αὐτάς. 350

ΣΤ. τί γὰρ ἦν ἄρπαγα τῶν δημοσίων κατίδωσι
Σίμωνα, τί δρῶσιν;

ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης
ἐγένοντο.

ΣΤ. ταῦτ' ἄρα ταῦτα Κλεώνυμον αὐται τὸν ῥίψασ-
πιν χθὲς ἰδοῦσαι,
ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ'
ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὁρᾷς, διὰ τοῦτ'
ἐγένοντο γυναῖκες. 355

ΣΤ. χαίρετε τοίνυν, ὧ δέσποιναι· καὶ νῦν, εἴπερ τινὲ
κᾶλλω,
οὐρανομήκη ῥήξατε κάμοι φωνήν, ὧ παμβασί-
λειαι.

ΧΟ. χαῖρ', ὧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων
φιλομούσων,
σύ τε λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς
ὃ τι χρήζεις·
οὐ γὰρ ἂν ἄλλῳ γ' ὑπακούσαιμεν τῶν νῦν με-
τεωροσοφιστῶν, 360

348. πάνθ' ὃ τι· pân ὃ τι Mein. Cobet. πάνθ' ἂν βούλωνται Dobr.

358. παλαιογενές AR al. παλαιγενές SV al.

πλὴν ἢ Προδίκῳ, τῷ μὲν σοφίας καὶ γνώμης
οὔνεκα, σοὶ δὲ
ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ
παραβάλλεις,
κάνυπόδητος κακὰ πόλλ' ἀνέχει, κάφ' ἡμῖν σεμ-
νοπροσωπείς.

ΣΤ. ὦ γῆ, τοῦ φθέγματος, ὡς ἱερὸν καὶ σεμνὸν καὶ
τερατῶδες.

ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί, τᾶλλα δὲ πάντ'
ἐστὶ φλύαρος. 365

ΣΤ. ὁ Ζεὺς δ' ὑμῖν, φέρε, πρὸς τῆς γῆς, οὐλύμπιος
οὐ θεός ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις; οὐδ' ἔστι Ζεὺς.
ΣΤ. τί λέγεις σύ;

ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶ-
τον ἀπάντων.

ΣΩ. αὐται δὴ πον· μεγάλοις δέ σ' ἐγὼ σημείοις
αὐτὸ διδάξω.

φέρε, ποῦ γὰρ πώποτ' ἄνευ ιεφελῶν ὕοντ' ἤδη
τεθέασαι; 370

καίτοι χρῆν αἰθρίας ὕειν αὐτόν, ταύτας δ' ἀποδημεῖν.

ΣΤ. νῆ τὸν Ἀπόλλω τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ
εὖ προσέφυσας.

ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον, τοῦθ' ὃ με
ποιεῖ τετρεμαίνειν.

ΣΩ. αὐται βροντῶσι κυλινδόμεναι. ΣΤ. τῷ τρόπῳ,
ὦ πάντα σὺ τολμῶν; 375

361. πλὴν ἢ· πλὴν εἰ Mein. Kock.

366. ὑμῖν Dind. Hold. ἡμῖν vulgo.

367. ληρήσεις· ληρήσης libri.

374. τοῦθ' ὃ F al. Herm. Teuf. Blaydes. τοῦτό vulgo.

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κἀναγκασθῶσι
 φέρεσθαι,
 κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην
 εἶτα βαρεῖαι
 εἰς ἀλλήλας ἐμπίπτουσαι ῥήγνυνται καὶ πατα-
 γοῦσιν.

ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τίς αὐτάς, οὐχ ὁ Ζεὺς,
 ὥστε φέρεσθαι;

ΣΩ. ἤκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤ. δῖνος; τουτί
 μ' ἐλελήθειν, 380

ὁ Ζεὺς οὐκ ὢν, ἀλλ' αὐτ' αὐτοῦ δῖνος νυνὶ
 βασιλεύων.

ἀτὰρ οὐδέν πω περὶ τοῦ πατάγου καὶ τῆς
 βροντῆς μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς νεφέλας ὕδατος μεστὰς
 ὅτι φημὶ
 ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν
 πυκνότητα;

ΣΤ. φέρε τουτὶ τῷ χρῇ πιστεύειν; ΣΩ. ἀπὸ σαυτοῦ
 ἴγώ σε διδάξω. 385

ἤδη ζωμοῦ Παναθηναίοις ἐμπλησθεὶς εἶτ' ἐταράχθης
 τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορ-
 κορύγησεν;

ΣΤ. νῆ τὸν Ἀπόλλω καὶ δεινὰ ποιεῖ γ' εὐθύς μοι,
 καὶ τετάρακται

χῶσπερ βροντὴ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ
 κέκραγεν·

ἀτρέμας πρῶτον παππὰξ παππάξ, κἄπειτ' ἐπάγει
 παπαπαππάξ. 390

ΣΩ. σκέψαι τοίνυν ἀπὸ γαστριδίου τυννουτοῦ οἶα
 κέκραγας·

τὸν δ' αἶρα τόνδ' ὄντ' ἀπέραντον πῶς οὐκ εἰκὸς
μέγα βροντᾶν;

ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρί,
τοῦτο δίδαξον, 395
καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας
περιφλύει.

τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἔησ' ἐπὶ τοὺς
ἐπιόρκους.

ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὄζων καὶ
βεκκεσέληνε,
εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ' οὐχὶ Σίμων'
ἐνέπρησεν
οὐδὲ Κλεώνυμον οὐδὲ Θέωρον· καίτοι σφόδρα γ'
εἶσ' ἐπιόρκοι. 400

ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει καὶ Σούνιον
ἄκρον Ἀθηνέων,
καὶ τὰς δρυὺς τὰς μεγάλας; τί μαθών; οὐ γὰρ δὴ
δρυὺς γ' ἐπιорκεῖ.

ΣΤ. οὐκ οἶδ'. ἀτὰρ εὖ σὺ λέγειν φαίνει. τί γάρ ἐστιν
δῆθ' ὁ κεραυνός;

ΣΩ. ὅταν ἐς ταύτας ἄνεμος ἕξηρὸς μετεωρισθεὶς κατα-
κλησθῇ,
ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσαῖ, κάπειθ' ὑπ'
ἀνάγκης 405
ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκ-
νότητα,
ὑπὸ τοῦ ροίβδου καὶ τῆς ρύμης αὐτὸς ἑαυτὸν
κατακάων.

399. δῆτ' V Teuf. al. πῶς A Dind. Mein. al. πῶς δῆτ' R.

401. Ἀθηνέων· Ἀθηναίων vel Ἀθηνῶν libri.

402. μαθάν· παθών aliiq. libri, plerique edd.

ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε
Διασίοισιν·

ὥπτων γαστέρα τοῖς ξυγγενέσιν, καὶ οὐκ ἔσχων
ἀμελήσας·

ἢ δ' ἄρ' ἐφυσᾶτ', εἰτ' ἐξαίφνης διαλακήσασα πρὸς
αὐτὸν 410

τὸ φθαλμῷ μου προσετίλησεν καὶ κατέκαυσεν τὸ
πρόσωπον.

ΧΟ. ὦ τῆς μεγάλης ἐπιθυμήσας σοφίας ἄνθρωπε παρ'
ἡμῶν,

ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλησι
γενήσῃ,

εἰ μνήμων εἶ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον
ἔνεστιν

ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἐστὼς μήτε
βαδίζων, 415

μηδὲ ῥιγῶν ἄχθει λίαν, μηδ' ἀριστᾶν ἐπιθυμεῖς,
οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων
ἀνοήτων,

καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν
ἄνδρα,

νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ
πολεμίζων.

ΣΤ. ἀλλ' οὐνεκά γε ψυχῆς στερρᾶς δυσκολοκοίτου τε
μερίμνης 420

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμ-
βρεπιδείπνου,

ἀμέλει θαρρῶν οὐνεκα τούτων ἐπιχαλκεύειν παρ-
έχοιμ' ἄν.

- ΣΩ. ἄλλο τι δῆτ' οὐ νομιεῖς ἤδη θεὸν οὐδέν πλὴν
ἄπερ ἡμεῖς,
τὸ χάος τουτὶ καὶ τὰς νεφέλας καὶ τὴν γλῶτταν,
τρία ταυτί;
- ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'
ἂν ἀπαντῶν.
οὐδ' ἂν θύσαιμ', οὐδὲ σπείσαιμ', οὐδ' ἐπιθείην
λιβανωτόν.
- ΧΟ. λέγε νυν ἡμῖν ὅ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ
ἀτυχήσεις,
ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.
- ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνν
μικρόν,
τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν
ἄριστον.
- ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπόν
γ' ἀπὸ τουδὶ
ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας
ἢ σύ.
- ΣΤ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,
ἀλλ' ὅσ' ἐμαυτῷ στρεψοδικῆσαι καὶ τοὺς χρή-
στας διολισθεῖν.
- ΧΟ. τεύξει τοίνυν ὧν ἰμείρεις· οὐ γὰρ μεγάλων ἐπι-
θυμεῖς.
ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις
πρόπόλοισιν.
- ΣΤ. δράσω ταῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με
πιέζει

διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον
ὅς μ' ἐπέτριψεν.

νῦν οὖν χρήσθων ὅ τι βούλονται·

τουτὶ τοῦμόν σῶμ' αὐτοῖσιν 440

παρέχω τύπτειν, πεινῆν, διψῆν,

αὐχμεῖν, ῥιγῶν, ἀσκὸν δείρειν,

εἶπερ τὰ χρέα διαφενξοῦμαι,

τοῖς ἀνθρώποις τ' εἶναι δόξω

θρασύς, εὐγλωττος, τολμηρός, ἴτης, 445

βδελυρός, ψευδῶν ξυγκολλητής,

εὐρησιεπής, περίτριμμα δικῶν,

κύρβις, κρόταλον, κίναδος, τρύμη,

μάσθλης, εἴρων, γλοιός, ἀλαζών,

κέντρων, μιαρός, στρόφισ, ἀργαλέος, 450

ματτυολοιχός.

ταῦτ' εἴ με καλοῦσ' ἀπαντῶντες,

δρώντων ἀτεχνῶς ὅ τι χρήζουσιν,

κεῖ βούλονται,

νῆ τὴν Δήμητρ' ἔκ μου χορδὴν 455

τοῖς φροντισταῖς παραθέντων.

ΧΟ. λῆμα μὲν πάρεστι τῷδ' ἐγ'

οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὥς

ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες

ἐν βροτοῖσιν ἔξεις. 460

ΣΤ. τί πείσομαι;

ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ

ζηλωτότατον βίον ἀνθρώπων διύξεις.

ΣΤ. ἀρά γε τοῦτ' ἄρ' ἐγὼ ποτ' 465

439. χρήσθων· χρήσθων ἀτεχνῶς libri. ἀτεχνῶς (om. χρήσθων)
Cob. Mein.

ὄψομαι; ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι
 θύραις αἰεὶ καθῆσθαι,
 βουλομένους ἀνακοινοῦσθαί τε καὶ ἐς λόγον ἐλθεῖν
 πράγματα κἀντιγραφὰς πολλῶν ταλάντων,
 ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ. 475
 ἀλλ' ἐγχείρει τὸν πρεσβύτην ὃ τι περ μέλλεις
 προδιδάσκειν,
 καὶ διακίνει τὸν νοῦν αὐτοῦ καὶ τῆς γνώμης
 ἀποπειρῶ.

- ΣΩ. ἄγε δὴ κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον,
 ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς
 ἥδη 'πὶ τούτοις πρὸς σέ καινὰς προσφέρω. 480
- ΣΤ. τί δέ; τειχομαχεῖν μοι διανοεῖ πρὸς τῶν θεῶν;
- ΣΩ. οὐκ ἀλλὰ βραχέα σου πυθέσθαι βούλομαι.
 ἦ μνημονικὸς εἶ; ΣΤ. δύο τρόπω νῆ τὸν Δία.
 ἦν μὲν γὰρ ὀφείληται τί μοι, μνήμων πάνυ,
 εἰάν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνυ. 485
- ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει;
- ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.
- ΣΩ. πῶς οὖν δυνησεί μανθάνειν; ΣΤ. ἀμέλει καλῶς.
- ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλλω σοι σοφὸν
 περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει. 490
- ΣΤ. τί daί; κυνηδὸν τὴν σοφίαν σιτήσομαι;
- ΣΩ. ἄνθρωπος ἀμαθὴς οὕτοσὶ καὶ βάρβαρος.
 δέδοικά σ', ὦ πρεσβῦτα, μὴ πληγῶν δέη.
 φέρ' ἴδω τί δρᾷς, ἦν τίς σε τύπτῃ; ΣΤ. τύπ-
 τομαι,

483. ἦ Dobr. Mein. al. εἰ vulg.

489. προβάλλω σοι Hirsch. Bl. προβάλλω σοι Mein. Kock. προ-
 βάλλωμαι vulg.

493. δέη V. δέει R al.

ἔπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι, 495
εἶτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι.

ΣΩ. ἴθι νῦν κατάθου θοϊμάτιον. ΣΤ. ἡδίκηκά τι;

ΣΩ. οὐκ ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται.

ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩ. κατάθου. τί ληρεῖς; ΣΤ. εἶπὲ δὴ νῦν μοι τοδί·
ἦν ἐπιμελὴς ὦ καὶ προθύμως μαυθάνω, 501
τῷ τῶν μαθητῶν ἐμφορῆς γενήσομαι;

ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν.

ΣΤ. οἴμοι κακοδαίμων ἡμιθνής γενήσομαι.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ 505
ἀνύσας τι δευρὶ θᾶπτον; ΣΤ. ἐς τὼ χεῖρέ νυν
δός μοι μελιτοῦτταν πρότερον· ὥς δέδοικ' ἐγὼ
εἴσω καταβαίνων ὥσπερ ἐς Τροφονίου.

ΣΩ. χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν;

ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας 510
οὔνεκα ταύτης.

εὐτυχία γένοιτο τὰν-

θρώπῳ, ὅτι προήκων

ἐς βαθὺ τῆς ἡλικίας

νεωτέροις τὴν φύσιν αὐ-

515

τοῦ πράγμασιν χρωτίζεται,

καὶ σοφίαν ἐπασκεῖ.

ὦ θεώμενοι κατερῶ πρὸς ὑμᾶς ἐλευθέρως

τάληθῇ νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.

οὔτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, 520

ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς,

καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,

πρώτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς, ἣ παρέσχε μοι

505. λαλήσεις R. λαλήσης V al.

523. πρώτους· πρώτην Mein. al.

ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν
φορτικῶν 524

ἡττηθεὶς οὐκ ἄξιος ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι
τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματεύομην.
ἀλλ' οὐδ' ὥς ὑμῶν ποθ' ἐκὼν προδώσω τοὺς
δεξιούς.

ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην,
καὶ γὰρ, παρθένος γὰρ ἔτ' ἡ κοῦκ ἐξῆν πῶ μοι
τεκεῖν, 530

ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦσ' ἀνείλετο,
ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε·
ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία
ζητοῦσ' ἦλθ', ἣν που ἰπιτύχῃ θεαταῖς οὕτω
σοφοῖς· 535

γινώσεται γάρ, ἥνπερ ἴδῃ, τὰ δελφοῦ τὸν βόσ-
τρυχον.

ὥς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἥτις πρῶτα
μὲν

οὐκ ἔσκωψε τοὺς φαλακρούς, οὐδὲ κόρδαχ' εἵλ-
κυσεν, 540

οὐδὲ πρεσβύτης ὁ λέγων τ' ἄπη τῇ βακτηρίᾳ
τύπτει τὸν παρόντ' ἀφανίζων πονηρὰ σκώμματα,
οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοὺ ἰοὺ βοᾶ,
ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
καὶ γὰρ μὲν τοιοῦτος ἀνὴρ ὢν ποιητὴς οὐ κομῶ, 545
οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ'
εἰσάγων,

530. ἦ· ἦν libri et vulg.

533. ὑμῖν· ὑμῶν Mein. al.

ἀλλ' αἰὲν καὶνὰς ἰδέας ἐσφέρων σοφίζομαι,
οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιᾶς·
ὃς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,
κούκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.
οὔτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
τοῦτον δείλαιον κολετρῶσ' αἰὲν καὶ τὴν μητέρα. 552
Εὐπολις μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσεν
ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς,
προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος
οὔνεχ', ἦν 555

Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἦσθιεν.
εἰθ' Ἑρμιππος αὐθις ἐποίησεν εἰς Ὑπέρβολον,
ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
τὰς εἰκὺς τῶν ἐγχείλεων τὰς ἐμὰς μιμούμενοι.
ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω·
ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνεσθ' εὐρήμασιν,
ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκήσετε. 562

Strophe (563—574)

ὑψιμέδοντα μὲν θεῶν
Ζῆνα τύραννον ἐς χορὸν
πρῶτα μέγαν κικλήσκω· 565
τόν τε μεγασθενῆ τριαίνης ταμίαν,
γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·
καὶ μεγαλῶνυμον ἡμέτερον πατέρ'
αἰθέρα σεμνότατον βιοθρέμμονα πάντων· 570
τόν θ' ἵππονῶμαν, ὃς ὑπερ-
λάμπροις ἀκτῖσιν κατέχει
γῆς πέδον μέγας ἐν θεοῖς

553. πρῶτιστον· πρῶτιστος Cob. Mein. al.

571. ἵππονῶμαν· ἵππονόμαν RV.

ἐν θνητοῖσί τε δαίμων.

ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσσχετε.
 ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον· 576
 πλείστα γὰρ θεῶν ἀπάντων ὠφελοῦσαις τὴν πόλιν
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἦ τις ἔξοδος
 μηδενὶ ξὺν νῶ, τότ' ἦ βροντῶμεν ἢ ψακάζομεν.
 εἶτα τὸν θεοῖσιν ἐχθρὸν βυρσοδέψην Παφλαγόνα
 ἡνίχ' ἡρεῖσθε στρατηγόν, τὰς ὀφρῦς συνήγομεν
 καποιοῦμεν δεινά· βροντὴ δ' ἐρράγη δι' ἀστραπῆς·
 ἡ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος
 τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 585
 οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
 ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν
 τῇδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
 ἅττ' ἂν ὑμεῖς ἐξαμάρτητ' ἐπὶ τὸ βέλτιον τρέπειν.
 ὥς δὲ καὶ τοῦτο ξυνοίσει ῥαδίως διδάξομεν. 590
 ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς,
 εἶτα φिमώσητε τούτου 'ν τῷ ξύλῳ τὸν αὐχένα,
 αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι καὶ ξημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει ξυνοίσεται.

Antistrophe (595—606)

ἀμφί μοι αὖτε, Φοῖβ' ἄναξ

595

Δήλιε, Κυνθίαν ἔχων

ὑψικέρατα πέτραν·

ἢ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις

οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·

575. πρόσσχετε· προσέχετε libri. πρόσσχετε plur. edd.

577. ὠφελοῦσαις· ὠφελοῦσαι R.

586. στρατηγήσει· -σοι Blaydes.

ἢ τ' ἐπιχώριος ἡμετέρα θεὸς 601
αἰγίδος ἡνίοχος πολιοῦχος Ἀθίνα·

Παρνασσίαν θ' ὅς κατέχων
πέτραν σὺν πεύκαις σελαγεί
Βάκχαις Δελφίσιν ἐμπρέπων, 605
κωμαστῆς Διόνυσος.

ἡνίχ' ἡμεῖς δεῦρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἢ σελήνη συντυχοῦσ' ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμ-
μάχοις·

εἶτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι 610
ὠφελοῦσ' ὑμᾶς ἅπαντας οὐ λόγοις ἀλλ' ἐμφανῶς.
πρῶτα μὲν τοῦ μηνὸς ἐς δᾶδ' οὐκ ἔλαττον ἢ
δραχμὴν·

ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,
μὴ πρίη παῖ δᾶδ', ἐπειδὴ φῶς σεληναίας καλόν.
ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς
ἡμέρας 615

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῖν·
ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
ἡνίκ' ἂν ψευσθῶσι δείπνου, κἀπίωσιν οἴκαδε
τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.

καὶ θ' ὅταν θύειν δέη, στρεβλοῦτε καὶ δικάζετε· 620
πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν,
ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμνον' ἢ Σαρπηδόνα,
σπένδεθ' ὑμεῖς καὶ γελᾶτ'. ἀνθ' ὧν λαχὼν

Ἵπέρβολος

τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΧΟΡΟΣ

- ΣΩ. μὰ τὴν ἀναπνοήν, μὰ τὸ χάος, μὰ τὸν ἀέρα,
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα,
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσμονα·
ὅστις σκαλαθυρμάτι' ἄττα μικρὰ μανθάνων 630
ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν
αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.
ΣΤ. ἀλλ' οὐκ ἑῷσί μ' ἐξενεγκεῖν οἱ κόρεις.
ΣΩ. ἀνύσας τι κατάθου καὶ πρόσεχε τὸν νοῦν.
ΣΤ. ἰδοῦ. 635
ΣΩ. ἄγε δῆ, τί βούλει πρῶτα νυνὶ μανθάνειν
ὦν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.
πότερον περὶ μέτρων ἢ ῥυθμῶν ἢ περὶ ἐπῶν;
ΣΤ. περὶ τῶν μέτρων ἔγωγ'. ἔναγχος γάρ ποτε
ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίκῳ. 640
ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὅ τι κάλλιστον μέτρον
ἡγεῖ· πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;
ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμιεκτέον.
ΣΩ. οὐδὲν λέγεις, ὠνθρωπε. ΣΤ. περιίδου νυν ἐμοί,
εἰ μὴ τετράμετρόν ἐστιν ἡμιεκτέον. 645
ΣΩ. ἐς κόρακας, ὡς ἄγροικος εἶ καὶ δυσμαθής.
ταχύ γ' ἂν δύναιο μανθάνειν περὶ ῥυθμῶν.
ΣΤ. τί δέ μ' ὠφελήσους' οἱ ῥυθμοὶ πρὸς τ'ἀλφिता;
ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,
ἐπαῖονθ' ὁποῖός ἐστι τῶν ῥυθμῶν 650
κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον.

633. λαβών· λαβών; Dobr. Blaydes.

647. ταχύ γ' ἂν libri. τάχα δ' ἂν Reisk. Dind. Mein. al.

650. ἐπαῖονθ'· ἐπαῖοντ' R. εἰτ' ἐπαῖειν cet. ἐπαῖειν θ' Bl.

ΣΤ. κατὰ δάκτυλον; νῆ τὸν Δί' ἀλλ' οἶδ'. ΣΩ. εἰπέ
δή.

ΣΤ. τίς ἄλλος ἀντὶ τουτουὶ τοῦ δακτύλου;
πρὸ τοῦ μέν, ἔτ' ἐμοῦ παιδὸς ὄντος, οὔτοσί.

ΣΩ. ἀγρεῖος εἶ καὶ σκαιός. ΣΤ. οὐ γάρ, ὠζυρέ, 655
τούτων ἐπιθυμῶ μαιθάνειν οὐδέν. ΣΩ. τί daί;

ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.

ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μανθάνειν,
τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα.

ΣΤ. ἀλλ' οἶδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι· 660
κριός, τράγος, ταῦρος, κύων, ἀλεκτρυών.

ΣΩ. ὁρᾷς ὃ πάσχεις; τήν τε θήλειαν καλεῖς
ἀλεκτρυόνα κατὰ ταῦτ' καὶ τὸν ἄρρενα.

ΣΤ. πῶς δῆ; φέρ'. ΣΩ. ὅπως; ἀλεκτρυὼν καλεκ-
τρυών.

ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα. 666

ΣΤ. ἀλεκτρύαιναν; εὖ γε νῆ τὸν ἀέρα·
ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου
διαλφισώσω σου κύκλω τὴν κάρδοπον.

ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον 670
ἄρρενα καλεῖς θήλειαν οὔσαν. ΣΤ. τῷ τρόπῳ
ἄρρενα καλῶ ἕγω κάρδοπον; ΣΩ. μάλιστά γε,
ὥσπερ γε καὶ Κλεωνύμων. ΣΤ. πῶς δῆ; φράσον

ΣΩ. ταῦτ' οὐ δύναταί σοι κάρδοπος Κλεωνύμφ.

ΣΤ. ἀλλ', ὦγάθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ, 675
ἀλλ' ἐν θυεῖᾳ στρογγύλῃ ἕνεμάττετο.

ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν; ΣΩ. ὅπως;
τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.

652. νῆ τὸν Δί' Socrati dant Hirschig, Teuf. Mein. al.

676. ἕνεμάττετο. Dobr. Dind. Mein. γ' ἀνεμάττετο libri.

- ΣΤ. τὴν καρδόπην θήλειαν; ΣΩ. ὀρθῶς γὰρ λέγεις.
 ΣΤ. ἐκεῖνο δ' ἦν ἂν καρδόπη, Κλεωνύμη. 680
 ΣΩ. ἔτι δέ γε περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
 ἅττ' ἄρρεν' ἐστίν, ἅττα δ' αὐτῶν θήλεα.
 ΣΤ. ἀλλ' οἷδ' ἔγωγ' ἃ θήλε' ἐστίν. ΣΩ. εἰπὲ δὴ.
 ΣΤ. Λύσιλλα Φίλιννα Κλειταγόρα Δημητρία.
 ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων; ΣΤ. μυρία. 685
 Φιλόξενος Μελησίας Ἀμυνίας.
 ΣΩ. ἀλλ', ὦ πονηρέ, ταῦτά γ' οὐκ ἐστ' ἄρρενα.
 ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστιν; ΣΩ. οὐδαμῶς γ', ἐπεὶ
 πῶς ἂν καλέσειας ἐντυχῶν Ἀμυνία;
 ΣΤ. ὅπως ἄν; ὡδί, δεῦρο δεῦρ', Ἀμυνία. 690
 ΣΩ. ὁρᾷς; γυναῖκα τὴν Ἀμυνίαν καλεῖς.
 ΣΤ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται;
 ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω;
 ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ ΣΤ. τί
 δρῶ;
 ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων. 695
 ΣΤ. μὴ δῆθ', ἱκετεύω σ', ἐνθάδ'. ἀλλ' εἴπερ γε χρή,
 χαμαί μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.
 ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων
 ἐγώ,
 οἷαν δίκην τοῖς κόρεσι δώσω τήμερον.

Strophe (700—5)

- ΧΟ. φρόντιζε δὴ καὶ διάθρεϊ, πάντα τρόπον τε σαυτὸν
 στρόβει πυκνώσας. 701
 ταχὺς δ', ὅταν εἰς ἄπορον πέσης,

681. ἔτι δέ γε Kock Mein. ἔτι γε RSV. ἔτι δὴ γε (δέ) vel ἀλλ' ἔτι γε vel ἔθ' ἐν τι edd. 687. οὐκ ἐστ'· Kock Mein. ἔστ' οὐκ libri. 688. ὑμῖν· ἡμῖν plur. libri. 696. ἐνθάδ'· ἐνταῦθα RV al. unde μὴ δῆθ', ἱκετεύω, ἐνταῦθα γ' Dobr. Mein.

ἐπ' ἄλλο πῆδα
νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος
ὀμμάτων.

ΣΤ. ἀτταταῖ ἀτταταῖ.

ΧΟ. τί πάσχεις; τί κάμνεις;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος
δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι, 710
καὶ τὰς πλευρὰς δαρδάπτουσιν
καὶ τὴν ψυχὴν ἐκπίνουσιν
καί μ' ἀπολοῦσιν. 715

ΧΟ. μή νυν βαρέως ἄλγει λίαν.

ΣΤ. καὶ πῶς, ὅτε μου
φροῦδα τὰ χρήματα, φρούδη χροιά,
φρούδη ψυχὴ, φρούδη δ' ἐμβάς·
καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς 720
φρουρᾶς ἄδων
ὀλίγου φροῦδος γεγένημαι;

ΣΩ. οὗτος τί ποιεῖς; οὐχὶ φροντίζεις; ΣΤ. ἐγώ;
νῆ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας;

ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται. 725

ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ' ὦγάθ', ἀπόλωλ'
ἀρτίως.

ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.
ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς
κάπαιόλημ'. ΣΤ. οἴμοι τίς ἂν δῆτ' ἐπιβάλοι
ἐξ ἀρνακίδων γνώμην ἀποστερητρίδα; 730

ΣΩ. φέρε νυν ἀθρήσω πρῶτον ὅ τι δρᾷ τουτονί.
οὗτος καθεύδεις; ΣΤ. μὰ τὸν Ἀπόλλω ἔγωγ'
μὲν οὔ.

ΣΩ. ἔχεις τι; ΣΤ. μὰ Δί' οὐ δῆτ' ἔγωγ'. ΣΩ. οὐδὲν
πάνυ;

- οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς; 735
- ΣΤ. περὶ τοῦ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.
- ΣΩ. αὐτὸς ὃ τι βούλει πρῶτον ἐξευρεῖν λέγε.
- ΣΤ. ἀκήκοας μυριάκις ἄγὼ βούλομαι,
περὶ τῶν τόκων, ὅπως ἀποδώσω μηδενί.
- ΣΩ. ἴθ' ἐγκαλύπτου καὶ σχάσας τὴν φροντίδα 740
λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,
ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἴμοι τάλας.
- ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοημάτων,
ἀφείς ἄπελθε· κἄτα τὴν γνώμην πάλιν
κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον. 745
- ΣΤ. ὦ Σωκρατίδιον φίλτατον. ΣΩ. τί ὦ γέρον;
- ΣΤ. ἔχω τόκου γνώμην ἀποστερητικὴν.
- ΣΩ. ἐπίδειξον αὐτήν. ΣΤ. εἶπε δὴ νῦν μοι ΣΩ. τὸ
τί;
- ΣΤ. γυναιῖκα φαρμακίδ' εἰ πριάμενος Θετταλὴν
καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὲ 750
αὐτὴν καθεῖρξαιμ' ἐς λοφεῖον στρογγύλον,
ὥσπερ κάτοπτρον, κἄτα τηροῖην ἔχων,
- ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; ΣΤ. ὅ τι;
- εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ,
οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. ὅτιν' τί δὴ; 755
- ΣΤ. ὅτιν' κατὰ μῆνα τὰργύριον δανείζεται.
- ΣΩ. εὖ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιόν·
εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
ὅπως ἂν αὐτὴν ἀφανίσειας εἰπέ μοι.
- ΣΤ. ὅπως; ὅπως; οὐκ οἶδ'· ἀτὰρ ζητητέον. 760

737. πρῶτον ἐξευρεῖν· πρῶτος ἐξευρῶν vulg.

739. ὅπως ἀποδώσω· ὅπως ἂν ἀποδῶ vulg.

745. αὐτὸ καὶ· αὐτὸ σὺ καὶ Kust. αὐτὸ τε Bl.

748. τὸ τί; τοδί (cont. Str.) C Dind. Bl.

- ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεί,
ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν ἀέρα
λινόδετον ὥσπερ μηλολόνθην τοῦ ποδός.
- ΣΤ. εὖρηκ' ἀφάνισιν τῆς δίκης σοφωτάτην,
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά;
- ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον 766
ταύτην ἐόρακας τὴν καλὴν τὴν διαφανή,
ἀφ' ἧς τὸ πῦρ ἄπτουσι; ΣΩ. τὴν ὕαλον λέγεις;
- ΣΤ. ἔγωγε. φέρε τί δῆτ' ἄν, εἰ ταύτην λαβών,
ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς, 770
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
- ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οἴμ' ὡς ἤδομαι
ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη.
- ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυνάρπασον. ΣΤ. τὸ τί;
- ΣΩ. ὅπως ἂν ἀποτρέψειας ἀντιδικῶν δίκην, 776
μέλλων ὀφλήσειν μὴ παρόντων μαρτύρων.
- ΣΤ. φαυλότατα καὶ ῥᾶστ'. ΣΩ. εἰπέ δῆ. ΣΤ. καὶ
δὴ λέγω.
εἰ πρόσθεν ἔτι μιᾶς ἐνεστώσης δίκης,
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγχαίμην τρέχων. 780
- ΣΩ. οὐδὲν λέγεις. ΣΤ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.
- ΣΩ. ὑθλεῖς· ἄπερρ', οὐκ ἂν διδάξαιμ' ἄν σ' ἔτι.
- ΣΤ. ὀτινὴ τί; ναὶ πρὸς τῶν θεῶν, ὦ Σώκρατες.
- ΣΩ. ἀλλ' εὐθὺς ἐπιλήθει σύ γ' ἄττ' ἂν καὶ μάθης·
ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης; λέγε. 786

776. ὅπως ἂν ἀποτρέψειας Bl. ὅπως ἀπο(σ)τρέψαις ἂν libri edd.
ὅπως ἀποστρέψαι ἂν Mein. Kock. ἀντιδικῶν· ἀντιδικων Reisig.

783. διδάξαιμ' ἂν cor. Emsl. διδαξαίμην libri.

786. νυνὶ RSV. νῦν, δῆ γε, δῆτα al. libri. νῦν δῆ, ἦν ὅ vel δῆ τό
edd. ἐδιδάχθης vel ἐδιδάσκον libri.

- ΣΤ. φέρ' ἴδω τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;
 τίς ἦν ἐν ἧ μαπτόμεθα μέντοι τ' ἄλφιτα;
 οἷμοι τίς ἦν; ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ
 ἐπιλησμότατον καὶ σκαιότατον γερόντιον; 790
- ΣΤ. οἷμοι τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι;
 ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
 ἀλλ', ὦ νεφέλαι, χρηστόν τι συμβουλευέσασθε.
- ΧΟ. ἡμεῖς μέν, ὦ πρεσβῦτα, συμβουλευόμεν,
 εἴ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος, 795
 πέμπειν ἐκείνον ἀντὶ σαυτοῦ μαυθάνειν.
- ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ ἀγαθός.
 ἀλλ' οὐκ ἐθέλει γὰρ μαυθάνειν· τί ἐγὼ πάθω;
- ΧΟ. σὺ δ' ἐπιτρέπεις; ΣΤ. εὐσωματεῖ γὰρ καὶ
 σφριγᾷ,
 κα' ἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 800
 ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλη,
 οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ 'κ τῆς οἰκίας.
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

Antistrophe (805—812)

- ΧΟ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγάθ' αὐτίχ' 805
 ἔξων
 μόνας θεῶν; ὥς
 ἔτοιμος ὅδ' ἐστὶν ἅπαντα δρᾶν
 ὅσ' ἂν κελεύῃς.
 σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρ-
 μένου 810
 γνοὺς ἀπολάψεις ὃ τι πλείστον δύνασαι,
 ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἐτέρα τρέ-
 πεσθαι.

795. ἐκτεθραμμένος· εὖ τεθρ. Mein.

811. ἀπολάψεις· ἀπολαύσεις Herni.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΣΩΚΡΑΤΗΣ. ΧΟΡΟΣ

ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταυθὶ μενεῖς·
ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας. 815

ΦΕ. ὦ δαιμόνιε, τί χρήμα πάσχεις, ὦ πάτερ;
οὐκ εὔφρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον.

ΣΤ. ἰδού γ' ἰδού, Δί' Ὀλύμπιον· τῆς μωρίας,
τὸ Δία νομίζειν ὄντα τηλικουτονί. 819

ΦΕ. τί δὲ τοῦτ' ἐγέλασας ἑτεόν; ΣΤ. ἐνθυμούμενος
ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαυικά.
ὅμως γε μὴν πρόσελθ', ἵν' εἰδῇς πλείονα,
καί σοι φράσω τι πρᾶγμ' ὃ μαθὼν ἀνὴρ ἔσει.
ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.

ΦΕ. ἰδού· τί ἔστιν; ΣΤ. ὥμοσας νυνὶ Δία. 825

ΦΕ. ἔγωγ'. ΣΤ. ὁρᾷς οὖν ὡς ἀγαθὸν τὸ μανθάνειν;
οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεύς. ΦΕ. ἀλλὰ τίς;

ΣΤ. δῖνος βασιλεύει τὸν Δί' ἐξεληλακῶς.

ΦΕ. αἰβοῖ, τί ληρεῖς; ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.

ΦΕ. τίς φησι ταῦτα; ΣΤ. Σωκράτης ὁ Μήλιος 830
καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἔχνη.

ΦΕ. σὺ δ' ἐς τοσοῦτον τῶν μανιῶν ἐλήλυθας
ὥστ' ἀνδράσιν πείθει χολῶσιν; ΣΤ. εὐστόμει
καὶ μηδὲν εἶπης φλαῦρον ἄνδρας δεξιούς
καὶ νοῦν ἔχοντας· ὦν ὑπὸ τῆς φειδωλίας 835
ἀπεκείρατ' οὐδεὶς πώποτ' οὐδ' ἠλείψατο,
οὐδ' εἰς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.

815. ἐνταυθι· ἐνταυθοῖ libri vulg.

825. νυνι· νῦν νῆ plur. libr. νῦν δὴ Reisig. νυνδὴ Cobet.

827. οὐκ ἔστιν· οὐκ ἔνεστιν R. οὐκ ἔστ' ἔτ' Mein. Kock.

- ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἄν;
 ΣΤ. ἄληθες; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά· 841
 γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς.
 ἀλλ' ἐπανάμεινόν μ' ὀλίγον ἐνταυθὶ χρόνον.
- ΦΕ. οἴμοι τί δράσω παραφρονούντος τοῦ πατρός;
 πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω, 845
 ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω;
- ΣΤ. φέρ' ἴδω, σὺ τουτονὶ τί νομίζεις; εἰπέ μοι.
- ΦΕ. ἀλεκτρυνόνα. ΣΤ. καλῶς γε. ταυτηνὶ δὲ τί;
- ΦΕ. ἀλεκτρυνόν'. ΣΤ. ἄμφω ταυτό; καταγέλαστος εἶ.
 μὴ νυν τὸ λοιπόν, ἀλλὰ τήνδε μὲν καλεῖν 850
 ἀλεκτρύαιναν, τουτονὶ δ' ἀλέκτορα.
- ΦΕ. ἀλεκτρύαιναν; ταῦτ' ἔμαθες τὰ δεξιὰ
 εἴσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;
- ΣΤ. χᾶτερά γε πόλλ'. ἀλλ' ὅ τι μάθοιμ' ἐκάστοτε,
 ἐπελανθανόμην ἂν εὐθύς ὑπὸ πλήθους ἐτών. 855
- ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας;
- ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα.
- ΦΕ. τὰς δ' ἐμβάδας ποῖ τέτροφας, ὦνόητε σύ;
- ΣΤ. ὥσπερ Περικλέης ἐς τὸ δέον ἀπώλεσα.
 ἀλλ' ἴθι βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ 860
 πιθόμενος ἐξάμαρτε· καὶ γὰρ τοί ποτε,
 οἷδ' ἐξέτει σοι τραυλίσαντι πιθόμενος·
 ὃν πρῶτον ὀβολὸν ἔλαβον ἡλιαστικόν,
 τούτου ἑπριάμην σοι Διασίοις ἀμαξίδα.
- ΦΕ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει. 865
- ΣΤ. εὖ γ' ὅτι ἐπείσθης. δεῦρο δεῦρ', ὦ Σώκρατες,
 ἐξελθ'· ἄγω γὰρ σοι τὸν υἱὸν τουτονὶ

845. πότερον· πότερ' ἂν RSV. πότερα Dind.

847. τουτονὶ τί νομίζεις; τουτον(ι) τίνα libri. τουτον τί ὀνομάζεις; Mein.

861. πιθόμενος· πειθ. libri (exc. Δ).

ἄκοντ' ἀναπείσας. ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,
καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

ΦΕ. αὐτὸς τρίβων εἷης ἄν, εἰ κρέμαιό γε. 870

ΣΤ. οὐκ ἐς κόρακας; καταρᾶ σὺ τῷ διδασκάλῳ;

ΣΩ. ἰδοὺ κρέμαι', ὥς ἡλίθιον ἐφθέγγετο
καὶ τοῖσι χεῖλεσιν διερρυνήκοσιν.
πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης
ἢ κλήσιν ἢ χαύνωσιν ἀναπειστηρίαν; 875
καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤ. ἀμέλει δίδασκε· θυμόσοφός ἐστιν φύσει·
εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ
ἐπλαττεν ἔνδον οἰκίας ναῦς τ' ἐγλυφεν,
ἀμαξίδας τε συκλίνας εἰργάζετο, 880
καὶ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.
ὅπως δ' ἐκείνῳ τὸ λόγῳ μαθήσεται,
τὸν κρείττον' ὅστις ἐστὶ καὶ τὸν ἥττονα,
ὃς τᾶδिका λέγων ἀνατρέπει τὸν κρείττονα·
ἐὰν δὲ μή, τὸν γοῦν ἄδικον πάσῃ τέχνῃ. 885

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῖν τοῖν λόγοιιν.
ἐγὼ δ' ἀπέσομαι. ΣΤ. τοῦτό νυν μέμνησ', ὅπως
πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΧΟΡΟΣ

* * * * *

ΔΙΚΑΙΟΣ ΛΟΓΟΣ. ΑΔΙΚΟΣ ΛΟΓΟΣ. ΧΟΡΟΣ

ΔΙ. χώρει δευρί, δείξον σαυτὸν
τοῖσι θεαταῖς, καίπερ θρασὺς ὢν. 890

869. κρεμαθρῶν οὐ· κρεμαθρῶν οὐπω Mein. al. κρεμαστρῶν οὐ
Bentl.

872. κρέμαι· κρέμαιο γ' libri.

880. συκλίνας Naber. σκυτίνας libri ac vulg.

ΑΔ. ἴθ' ὅποι χρήξεις. πολὺ γὰρ μᾶλλον σ'
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

ΔΙ. ἀπολείς σύ; τίς ὦν; ΑΔ. λόγος. ΔΙ. ἤττων
γ' ὦν.

ΑΔ. ἀλλὰ σε νικῶ τὸν ἐμοῦ κρείττω
φάσκοντ' εἶναι. ΔΙ. τί σοφὸν ποιῶν; 895

ΑΔ. γνώμας καινὰς ἐξευρίσκων.

ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
τοὺς ἀνοήτους.

ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολῶ σε κακῶς.

ΑΔ. εἰπέ, τί ποιῶν; ΔΙ. τὰ δίκαια λέγων. 900

ΑΔ. ἀλλ' ἀνατρέψω ᾧ αὐτ' ἀντιλέγων·
οὐδὲ γὰρ εἶναι πάνυ φημὶ δίκην.

ΔΙ. οὐκ εἶναι φής; ΑΔ. φέρε γὰρ ποῦ ἔστιν;

ΔΙ. παρὰ τοῖσι θεοῖς.

ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς
οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ 905
δήσας; ΔΙ. αἰβοῖ τουτὶ καὶ δὴ
χωρεῖ τὸ κακόν· δότε μοι λεκάνην.

ΑΔ. τυφογέρων εἰ κανάρμοστος.

ΔΙ. καταπύγων εἰ καναῖσχυντος.

ΑΔ. ῥόδα μ' εἴρηκας. ΔΙ. καὶ βωμολόχος. 910

ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας.

ΑΔ. χρυσῶ πάττων μ' οὐ γιγνώσκεις.

ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδω.

ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

ΔΙ. θρασὺς εἰ πολλοῦ. ΑΔ. σὺ δέ γ' ἀρχαῖος. 915

ΔΙ. διὰ σ' οὐ φοιτᾶν

οὐδεὶς ἐθέλει τῶν μεираκίων·

γνωσθήσει τοι ποτ' Ἀθηναίως

οἷα διδάσκεις τοὺς ἀνοήτους.

ΑΔ. αὐχμεῖς αἰσχυρῶς. ΔΙ. σὺ δέ γ' εὖ πράττεις.
καίτοι πρότερόν γ' ἐπτώχευες, 921
Τήλεφος εἶναι Μυσοῶς φάσκων,
ἐκ πηριδίου
γνώμας τρώγων Πανδελετείους.

ΑΔ. ὦμοι σοφίας ΔΙ. ὦμοι μανίας 925

ΑΔ. ἧς ἐμνήσθης

ΔΙ. τῆς σῆς, πόλεώς θ' ἥτις σε τρέφει
λυμαινόμενον τοῖς μεираκίοις.

ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.

ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρὴ 930
καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.

ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.

ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης.

ΧΟ. παύσασθε μάχης καὶ λοιδορίας.
ἀλλ' ἐπίδειξαι σύ τε τοὺς προτέρους 935
ἅττ' ἐδίδασκες, σύ τε τὴν καινὴν
παίδευσιν, ὅπως ἂν ἀκούσας σφῶν
ἀντιλεγόντοιν κρίνας φοιτᾶ.

ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. καῖγωγ' ἐθέλω.

ΧΟ. φέρε δὴ πότερος λέξει πρότερος; 940

ΑΔ. τούτῳ δώσω·

καὶ τ' ἐκ τούτων ὦν ἂν λέξη
ῥηματίοισιν καινοῖς αὐτὸν
καὶ διανοίαις κατατοξεύσω.
τὸ τελευταῖον δ', ἣν ἀναγρύξη, 945
τὸ πρόσωπον ἔπαινον καὶ τῷφθαλμῶ
κεντούμενος ὥσπερ ὑπ' ἀνθρηνῶν

ὑπὸ τῶν γνωμῶν ἀπολείται.

ΧΟ. νῦν δείξετον τὼ πισύνω τοῖς περιδεξίοισι 949
 λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις,
 ὁπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.
 νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνείται σοφίας,
 ἧς πέρι τοῖς ἐμοῖς φίλοις ἔστιν ἀγὼν μέγιστος.
 ἀλλ', ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρη-
 στοῖς στεφανώσας,
 ῥῆξον φωνὴν ἧτινι χαίρεις, καὶ τὴν σαντοῦ φύσιν
 εἰπέ. 960

ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν ὡς διέκειτο,
 ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη
 ἔνενόμιστο.
 πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν'
 ἀκοῦσαι·
 εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως ἐς
 κιθαριστοῦ
 τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη
 κατανίφοι. 965
 εἶτ' αὖ προμαθεῖν ῥισμ' ἐδίδασκεν τὼ μὴρὼ μὴ
 ξυνέχοντας,
 ἢ Παλλάδα περσέπολιν δεινὰν ἢ Τηλέπορόν τι
 βόαμα,
 ἐντειναμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέ-
 δωκαν.
 εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα
 καμπήν, 970

948. ὑπὸ τῶν γνωμῶν· τῶν γνωμιδίων vel τῶν γνωμῶν ἔξαπ. Mein.

960. σαντοῦ· αὐτοῦ RV.

966. ἐδίδασκεν· an ἐδίδασκον Büch. cf. 935.

969. ἐντειναμένους· -nos Bergk. ἐντυναμένης R.

οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολο-
κάμπτους,

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας
ἀφανίζων.

οὐδ' ἀνελέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς
ῥαφανίδος, 981

οὐδ' ἄννηθον τῶν πρεσβυτέρων ἀρπάζειν οὐδὲ
σέλινον,

οὐδ' ὀψοφαγεῖν οὐδὲ κιχλίζειν οὐδ' ἴσχειν τὸ
πόδ' ἐναλλάξ.

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνά-
μεστα

καὶ Κηκείδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν
ταῦτ' ἐστὶν ἐκεῖνα, 985

ἐξ ὧν ἄνδρας Μαραθωνομάχους ἡμῇ παίδευσις
ἔθρεψεν.

σὺ δὲ τοὺς νῦν εὐθύς ἐν ἱματίοισι διδάσκεις
ἐντετυλίχθαι.

πρὸς ταῦτ', ὦ μεираάκιον, θαρρῶν ἐμὲ τὸν κρείττω
λόγον αἰροῦ· 990

καῖπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέ-
χεσθαι,

καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, καὶ σκώπτῃ τίς
σε φλέγεσθαι·

καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι
προσιούσιν,

981. ἀνελέσθαι· ἂν ἐλέσθαι plur. libri vulg. κεφάλαιον τῆς· καὶ
φυλλεῖον Blaydes.

982. ἄννηθον· ἄνηθον RV. ἂν ἄνηθον plur. libri vulg.

987. ἱματίοισι διδ— libri. ἱματίοις προδιδάσκεις Brunck. edd. (metri
grat.).

καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν,
ἄλλο τε μηδὲν

αἰσχρὸν ποιεῖν, ὅτι τῆς αἰδοῦς μέλλεις τ'ἀγαλμ'
ἀναπλάττειν· 995

μηδ' ἀντειπεῖν τῷ πατρὶ μηδέν, μηδ' Ἰαπετὸν
καλέσαντα

μνησικακήσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτρο-
φήθης.

ΑΔ. εἰ ταῦτ', ὦ μεράκιον, πείσει τούτῳ, νῆ τὸν
Διόνυσον 1000

τοῖς Ἰπποκράτους νιέσιν εἴξεις, καί σε καλοῦσι
βλιτομάμμαν.

ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθὴς ἐν γυμνασίοις
διατρίψεις,

οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ'
οἶάπερ οἱ νῦν,

οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογ-
εξεπιτρίπτου·

ἀλλ' εἰς Ἀκαδήμειαν κατιὼν ὑπὸ ταῖς μορίαις
ἀποθρέξει 1005

στεφανωσάμενος καλὰ μῶ λευκῷ μετὰ σῶφρονος
ἡλικιώτου,

μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης
φυλλοβολούσης,

ἦρος ἐν ὥρᾳ χαίρων, ὅποτεν πλάτανος πτελέα
ψιθυρίζῃ.

994. περί· παρὰ RSV Reisig Herm. σκαιουργεῖν R Herm. al. κακουργεῖν plur. libri. κακοεργεῖν G V Blaydes.

995. ἀναπλάττειν R. ἀναπλήσειν V al. vid. com.

1005. ἀποθρέξει R edd. ἀποθρέξεις plur. libri. καταθρέξεις SV Blaydes.

ἦν ταῦτα ποιῆς ἀγὼ φράζω,
καὶ πρὸς τούτοις προσέχης τὸν νοῦν, 1010
ἔξεις αἰεὶ

στήθος λιπαρόν, χροιάν λαμπράν,
ῥμούς μεγάλους, γλῶτταν βαιάν.
ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης, 1015
πρῶτα μὲν ἔξεις

χροιάν ῥχράν, ῥμούς μικρούς,
στήθος λεπτόν, γλῶτταν μεγάλην,
ψήφισμα μακρόν· καί σ' ἀναπείσει
τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγείσθαι, 1020
τὸ καλὸν δ' αἰσχρόν·

καὶ πρὸς τούτοις τῆς Ἀντιμάχου
καταπυγოსύνης ἀναπλήσει.

Antistrophe (1024—1035)

ΧΟ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν
ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότ' ἐπὶ τῶν
προτέρων.

πρὸς οὖν τάδ', ὦ κομψοπρεπῇ μούσαν ἔχων, 1030
δεῖ σε λέγειν τι καινόν, ὡς ἡὔδοκίμηκεν ἀνὴρ.
δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτόν,
εἶπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ'
ὀφλήσεις. 1035

ΑΔ. καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχνα
κάπεθύμουν

ἅπαντα ταῦτ' ἐναντίαις γνώμαισι συνταράξαι.

1012. λαμπράν A etc. Blaydes. λευκὴν RS Dind. Mein. al.

1023. ἀναπλήσει· σ' ἀναπλήσει Teuf. Blaydes.

1031. ἡὔδοκίμηκεν· εὐδοκίμηκ(σ)εν libri.

1036. πάλαι γ'· aliquot libri edd. παλαί γ' ἔγωγ' G al. ἔγωγ' RSV.

ἐγὼ γὰρ ἥπτων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην
ἐν τοῖσι φροντισταῖσιν, ὅτι πρῶτιστος ἐπενόησα
καὶ τοῖς νόμοις καὶ ταῖς δίκαις τάναντί' ἀντι-
λέξαι.

1040

καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στα-
τήρων,

αἰρούμενον τοὺς ἥπτονας λόγους ἔπειτα νικᾶν.
σκέψαι δὲ τὴν παίδευσιν ἥ πέποιθεν ὥς ἐλέγξω,
ὅστις σε θερμῷ φησι λούσθαι πρῶτον οὐκ
ἐάσειν.

καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ
λουτρά;

1045

ΔΙ. ὅτι κακιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΔ. ἐπίσχε· εὐθύς γάρ σ' ἔχω μέσον λαβὼν ἄφυκτον.
καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίν' ἄνδρ'
ἄριστον

ψυχὴν νομίζεις, εἰπέ, καὶ πλείστους πόρους
πονήσαι;

1049

ΔΙ. ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.

ΑΔ. ποῦ ψυχρὰ δῆτα πώποτ' εἶδες Ἡράκλεια λουτρά;
καίτοι τίς ἀνδρειότερος ἦν; ΔΙ. ταῦτ' ἐστὶ
ταῦτ' ἐκεῖνα,

ἃ τῶν νεανίσκων αἰεὶ δι' ἡμέρας λαλούντων
πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς
παλαιίστρας.

ΑΔ. εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις· ἐγὼ δ'
ἐπαινῶ.

1055

εἰ γὰρ ποιηρὸν ἦν, "Ὀμηρος οὐδέποτ' ἂν ἐποίει
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς
ἅπαντας.

ἀνείμι δῆτ' ἐντεῦθεν ἐς τὴν γλῶτταν, ἣν ὁδὸν μὲν
οὐ φησι χρῆναι τοὺς νέους ἀσκεῖν, ἐγὼ δὲ φημί.

καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακὼ
μεγίστω. 1060

ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πρόποτι· εἶδες ἤδη
ἀγαθὸν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον
εἰπών.

ΔΙ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε δι' αὐτὸ τὴν
μάχαιραν.

ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακο-
δαίμων.

Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα
πολλὰ 1065
εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δία μά-
χαιραν.

ΔΙ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ
Πηλεὺς.

ΑΔ. καὶ τ' ἀπολιποῦσά γ' αὐτὸν ὥχετ'. οὐ γὰρ ἦν
ὕβριστης. 1068

σκέψαι γάρ, ὦ μεράκιον, ἐν τῷ σωφρονεῖν
ἅπαντα

ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι.
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, κι-
χλισμῶν.

καίτοι τί σοι ζῆν ἄξιον, τούτων ἐὰν στερηθῆς;
εἶεν. πάρειμ' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγ-
κας. 1075

ἥμαρτες, ἡράσθης, ἐμοίχευσάς τι καὶ τ' ἐλήφθης·
ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγεις. ἐμοὶ δ'
ὀμιλῶν

1062. εἰπών· εὐρών Mein.

1063. δι' αὐτὸ Pors. (metri grat.). διὰ τοῦτο libri.

1076. καὶ τ' ἐλήφθης· κατελήφθης libri. κατελήφθης Mein.

χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν
αἰσχρόν.

μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς
αὐτόν, 1079

ὥς οὐδὲν ἡδίκηκας· εἴτ' ἐς τὸν Δί' ἐπανενεγκεῖν,
κακείνος ὡς ἥττων ἔρωτός ἐστι καὶ γυναικῶν·
καίτοι σὺ θνητὸς ὦν θεοῦ πῶς μεῖζον ἂν δύναιο;
τί δῆτ' ἐρεῖς; ΔΙ. ἡττήμεθα· 1102

πρὸς τῶν θεῶν δέξασθέ μου
θοῖμάτιον, ὥς
ἐξαυτομολῶ πρὸς ὑμᾶς.

ΣΩΚΡΑΤΗΣ. ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ

ΣΩ. τί δῆτα; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1105
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν;

ΣΤ. δίδασκε καὶ κόλαζε καὶ μέμνησ' ὅπως
εὖ μοι στομώσεις αὐτόν, ἐπὶ μὲν θᾶτερα
οἶον δικιδίοις, τὴν δ' ἑτέραν αὐτοῦ γνάθον
στόμωσον οἶαν ἐς τὰ μεῖζω πράγματα. 1110

ΣΩ. ἀμέλει κομιεῖ τοῦτον σοφιστὴν δεξιόν.

ΦΕ. ὠχρόν μὲν οὖν, οἷμαί γε, καὶ κακοδαίμονα.

ΧΟΡΟΣ

χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.
τοὺς κριτὰς ἂ κερδανοῦσιν, ἦν τι τόνδε τὸν
χορόν 1115
ὠφελῶσ' ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς
φράσαι.

1109. οἶον · οἶαν (e prox. vers.) libri.

1115. τοὺς κριτὰς · qu. τοῖς κριταῖς Blaydes.

πρῶτα μὲν γάρ, ἣν νεᾶν βούλησθ' ἐν ὥρᾳ τοὺς
ἀγρούς,

ὔσομεν πρότοισιν ὑμῖν τοῖσι δ' ἄλλοις ὕστερον.
εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
ὥστε μήτ' αὐχμὸν πιέζειν μήτ' ἄγαν ἐπομβρίαν.
ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὧν οὔσας θεάς, 1121
προσεχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται
κακά,

λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ
χωρίου.

ἡνίκ' ἂν γὰρ αἶ τ' ἐλᾶαι βλαστάνωσ' αἶ τ'
ἄμπελοι, 1124

ἀποκεκόψονται· τοιαύταις σφενδόναῖς παιήσομεν.
ἣν δὲ πλινθεύοντ' ἴδωμεν, ὔσομεν καὶ τοῦ τέγους
τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρί-
ψομεν.

κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν τις ἢ
φίλων,

ὔσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται
κἂν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρῖναι
κακῶς. 1130

ΣΤΡΕΨΙΑΔΗΣ. ΣΩΚΡΑΤΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα,
εἰθ', ἣν ἐγὼ μάλιστα πασῶν ἡμερῶν
δέδοικα καὶ πέφρικα καὶ βδελύττομαι,
εὐθὺς μετὰ ταύτην ἔσθ' ἔνη τε καὶ νέα.
πᾶς γάρ τις ὀμνύς, οἷς ὀφείλων τυγχάνω, 1135

1119. καρπὸν τε καὶ τὰς Coraes. καρπὸν τεκούσας libri.

1128. τις ἢ Bl. ἢ τῶν vulg.

1135. ὀμνύς· ὀμνυσ' plur. libri

- θείς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κᾶξολεῖν·
 κᾶμου μέτρι' ἅττα καὶ δίκαι' αἰτουμένου,
 'ὦ δαιμόνιε, τὸ μέν τι νυνὶ μὲν λαβέ,
 τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἄφες, οὐ φασὶν ποτε
 οὕτως ἀπολήψεσθ', ἀλλὰ λαιδοροῦσί με 1140
 ὥς ἄδικός εἰμι, καὶ δικάσεσθαί φασί μοι.
 νῦν οὖν δικαζέσθων· ὀλίγον γάρ μοι μέλει,
 εἴπερ μεμάθηκέ γ' εὖ λέγειν Φειδιππίδης.
 τάχα δ' εἴσομαι κόψας τὸ φροντιστήριον.
 παῖ, ἡμί, παῖ παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι.
 ΣΤ. κᾶγωγέ σ'· ἀλλὰ τουτονὶ πρῶτον λαβέ· 1146
 χρὴ γὰρ ἐπιθαυμάζειν τι τὸν διδάσκαλον.
 καί μοι τὸν υἱὸν εἰ μεμάθηκε τὸν λόγον
 ἐκεῖνον εἴφ' ὃν ἀρτίως εἰσήγαγες.
 ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὦ παμβασίλει' ἀπαιόλη.
 ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην. 1151
 ΣΤ. κεῖ μάρτυρες παρήσαν, ὅτ' ἐδανειζόμεν;
 ΣΩ. πολλῶ γε μᾶλλον, κᾶν παρῶσι χίλιοι.
 ΣΤ. βοάσομαί τᾶρα τὰν ὑπέρτονον
 βοάν. ἰώ, κλάετ', ὦβολοστάται, 1155
 αὐτοί τε καὶ τάρχαῖα καὶ τόκοι τόκων·
 οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι·
 οἷος ἐμοὶ τρέφεται
 τοῖσδ' ἐνὶ δώμασι παῖς,
 ἀμφήκει γλώττη λάμπων, 1160
 πρόβολος ἐμός, σωτὴρ δόμοις, ἐχθροῖς βλάβη,
 λυσανίας πατρώων μεγάλων κακῶν·

1137. κᾶμου· ἐμοῦ vulg. μέτρι' ἅττα· μέτρια τε libri.

1138. μὲν λαβέ Blaydes. μὴ λάβης vulg.

1141. δικάσεσθαι· -σασθαι plur. libri.

1153. κᾶν παρῶσι· κεί παρήσαν Blaydes.

ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.

ΣΩ. ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων, 1165

ἄϊε σοῦ πατρός.

ὅδ' ἐκείνος ἀνήρ.

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον, ἰὼ ἰοῦ ἰοῦ, 1170

ὡς ἥδομαί σου πρῶτα τὴν χροιάν ἰδών.

νῦν μέν γ' ἰδεῖν εἰ πρῶτον ἐξαρνητικὸς

κἀντιλογικός, καὶ τοῦτο τοῦπιχώριόν

ἀτεχνῶς ἐπανθεῖ, τὸ τί λέγεις σύ; καὶ δοκεῖν

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ' οἶδ' ὅτι.

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1176

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ κἀπώλεσας.

ΦΕ. φοβεῖ δὲ δὴ τί; ΣΤ. τὴν ἔννην τε καὶ νέαν.

ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσειν τὰ πρυτανεῖά φασί μοι. 1180

ΦΕ. ἀπολοῦσ' ἄρ' αὐθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
μὴ ἡμέρα γένοιτ' ἂν ἡμέρα δύο.

ΣΤ. οὐκ ἂν γένοιτο; ΦΕ. πῶς γάρ; εἰ μὴ πέρ γ'
ἅμα

αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤ. καὶ μὴν νεινόμισται γ'. ΦΕ. οὐ γάρ, οἶμαι, τὸν
νόμον 1185

ἴσασιν ὀρθῶς ὃ τι νοεῖ. ΣΤ. νοεῖ δὲ τί;

ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔννην τε καὶ νέαν.

ΦΕ. ἐκείνος οὖν τὴν κλήσιν ἐς δὺ' ἡμέρας
ἔθηκεν, ἔς γε τὴν ἔννην τε καὶ νέαν, 1190
ἵν' αἱ θέσεις γίγνοιντο τῇ νομηνίᾳ.

ΣΤ. ἵνα δὴ τί τὴν ἔννην προσέθηχ'; ΦΕ. ἵν', ὦ μέλε,
παρόντες οἱ φεύγοντες ἡμέρα μιᾷ
πρότερον ἀπαλλάττοιενθ' ἐκόντες, εἰ δὲ μή,
ἔωθεν ὑπανιῶντο τῇ νουμηνία. 1195

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νουμηνία
ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔνη τε καὶ νέα;
ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν.
ἵν' ὥς τάχιστα τὰ πρυτανεῖ' ὑφελοίατο,
διὰ τοῦτο προὔτένθουσιν ἡμέρα μιᾷ. 1200

ΣΤ. εὖ γ'· ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι,
ἡμέτερα κέρδη τῶν σοφῶν ὄντες, λίθοι,
ἀριθμός, πρόβατ' ἄλλως, ἀμφορῆς νενημένοι;
ὥστ' εἰς ἔμαντον καὶ τὸν υἱὸν τουτονὶ
ἐπ' εὐτυχίαισιν ἀστέον μούγκώμιον. 1205
'μάκαρ ὦ Στρεψιάδες,
αὐτός τ' ἔφυς ὥς σοφός,
χοῖον τὸν υἱὸν τρέφεις,
φήσουσι δὴ μ' οἱ φίλοι
χοῖ δημόται 1210
ζηλοῦντες ἡνίκ' ἂν σὺ νικῆς λέγων τὰς δίκας.
ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.

ΠΑΣΙΑΣ

εἰτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προΐεναι;
οὐδέποτέ γ', ἀλλὰ κρεῖττον εὐθύς ἦν τότε 1215
ἀπερυθριᾶσαι μᾶλλον ἢ σχεῖν πράγματα,
ὅτε τῶν ἔμαντοῦ γ' ἔνεκα νυνὶ χρημάτων

1197. ἀρχαί· ἀρχαί libri.

1198. ποιεῖν· παθεῖν plur. libri.

1199. ἵν' ὥς aliquot libri Dind. Bl. ὅπως RV al. Herm. Kock al.

1203. νενημένοι· νενησμένοι plur. libri.

ἔλκω σε κλητεύσοντα, καὶ γενήσομαι
ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ 1220
ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὐτοσί;

ΠΑ. ἐς τὴν ἔνῃν τε καὶ νέαν. ΣΤ. μαρτύρομαι,
ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος;

ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος
τὸν ψαρὸν ἵππον. ΣΤ. ἵππον; οὐκ ἀκούετε,
ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἵππικῇν. 1226

ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

ΣΤ. μὰ τὸν Δί' οὐ γάρ πω τότ' ἐξηπίστατο
Φειδιππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑ. νῦν δὲ διὰ τοῦτ' ἕξαρνος εἶναι διανοεῖ; 1230

ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;

ΠΑ. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεούς;

ΣΤ. ποίους θεούς;

ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῆ
Δία,

καὶ προσκαταθείην γ' ὥστ' ὁμόσαι τριώβολον.

ΠΑ. ἀπόλοιο τοίνυν ἔνεκ' ἀναιδείας ἔτι. 1236

ΣΤ. ἄλσιν διασμηχθεὶς ὄναιτ' ἂν οὐτοσί.

ΠΑ. οἴμ' ὥς καταγελᾷς. ΣΤ. ἕξ χόας χωρήσεται.

ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς
ἐμοῦ καταπρόίξει. ΣΤ. θαυμασίως ἦσθην θεοῖς,
καὶ Ζεὺς γέλοιος ὁμνύμενος τοῖς εἰδόσιν. 1241

ΠΑ. ἦ μὲν σὺ τούτων τῷ χρόνῳ δώσεις δίκην.
ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ
ἀπόπεμψον ἀποκρινάμενος. ΣΤ. ἔχε' νυν ἥσυχος.
ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαί σοι σαφῶς. 1245

- ΠΑ. τί σοι δοκεῖ δράσειν; ἀποδώσειν σοι δοκεῖ;
 ΣΤ. ποῦ 'σθ' οὗτος ἀπαιτῶν με τὰργύριον; λέγε,
 τουτὶ τί ἔστι; ΠΑ. τοῦθ' ὃ τι ἐστί; κάρδοπος.
 ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιοῦτος ὢν;
 οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδενί, 1250
 ὅστις καλέσειε κάρδοπον τὴν καρδόπην.
 ΠΑ. οὐκ ἄρ' ἀποδώσεις; ΣΤ. οὐχ ὅσον γέ μ' εἰδέναι.
 οὐκ οὖν ἀνύσας τι θάττον ἀπολιταργιεῖς
 ἀπὸ τῆς θύρας; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ' ὅτι
 θήσω πρυτανεῖ ἢ μηκέτι ζῶην ἐγώ. 1255
 ΣΤ. προσαποβαλεῖς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.
 καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
 ὅτι ἢ κίλεσας εὐηθικῶς τὴν κάρδοπον.

ΑΜΥΝΙΑΣ

ἰὼ μοί μοι.

- ΣΤ. ἔα.
 τίς οὐτοσί ποτ' ἔσθ' ὁ θρηνῶν; οὐ τί που 1260
 τῶν Καρκίνου τις δαιμόνων ἐφθέγξατο;
 ΑΜ. τί δ' ὅστις εἰμὶ τοῦτο βούλεσθ' εἰδέναι;
 ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.
 ΑΜ. ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες
 ἵππων ἐμῶν, ὦ Παλλάς, ὥς μ' ἀπώλεσας. 1265
 ΣΤ. τί δαί σε Τληπόλεμός ποτ' εἵργασται κακόν;
 ΑΜ. μὴ σκῶπτέ μ', ὦ τᾶν, ἀλλά μοι τὰ χρήματα
 τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,
 ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

1246. ἀποδώσειν σοι δοκεῖ; ΜΑΡ. ἀποδώσειν μοι δοκεῖ. Herm.
 Dind.

1254. καὶ τοῦτ'· καὶ τοί γ' C al. καὶ σοί γ' Reisig. Bl.

1262. τί δ' ὅστις· τί δ'; ὅστις Mein. Kock.

- ΣΤ. τὰ ποῖα ταῦτα χρήμαθ'; ΑΜ. ἀδανείσατο. 1270
 ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς.
 ΑΜ. ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς.
 ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών;
 ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι;
 ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις. ΑΜ. τί δαί;
 ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαί μοι δοκεῖς. 1276
 ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλησέσθαι γ' ἐμοί,
 εἰ μὴ' ποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,
 πότερα νομίζεις καινὸν ἀεὶ τὸν Δία
 ὕειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον 1280
 ἔλκειν κάτωθεν ταῦτὸ τοῦθ' ὕδωρ πάλιν;
 ΑΜ. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.
 ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,
 εἰ μηδὲν οἴσθα τῶν μετεώρων πραγμάτων;
 ΑΜ. ἀλλ' εἰ σπανίζεις ἀργυρίου, τὸν γοῦν τόκον 1285
 ἀπόδοτε. ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον;
 ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν
 πλέον πλέον τὰργύριον ἀεὶ γίγνεται
 ὑπορρέοντος τοῦ χρόνου; ΣΤ. καλῶς λέγεις.
 τί δῆτα; τὴν θάλατταν ἔσθ' ὅτι πλείονα 1290
 νυνὶ νομίζεις ἢ πρὸ τοῦ; ΑΜ. μὰ Δί' ἀλλ' ἴσην.
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κατὰ πῶς
 αὕτη μέν, ὦ κακόδαιμον, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποιῆσαι τὰργύριον πλείον τὸ σόν; 1295
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας;

1276. ὥσπερ· ὦνερ Mein.

1277. προσκεκλησέσθαι γ' ἐμοί· προσκεκλησθαί μοι δοκεῖς RSV
 Herm. Teuf.

1285. ἀργυρίου· τὰργυρίου libri vulg.

1296. ἀποδιώξει· ἀποδιώξεις plur. libri.

- φέρει μοι τὸ κέντρον. ΑΜ. ταῦτ' ἐγὼ μαρτύρομαι.
 ΣΤ. ὕπαγε, τί μέλλεις; οὐκ ἔλας, ὦ σαμφόρα;
 ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν; ΣΤ. ἄξις; ἐπιαλῶ
 κεντῶν ὑπὸ τὸν πρωκτόν σε τὸν σειραφόρον. 1300
 φεύγεις; ἔμελλον ἄρα σε κινήσειν ἐγὼ
 αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.
 ΧΟ. οἶον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ στρ.
 γέρων ὃδ' ἐξαρθεῖς
 ἀποστερηῆσαι βούλεται 1305
 τὰ χρήμαθ' ἀδανείσατο·
 κοῦκ ἔσθ' ὅπως οὐ τήμερον
 λήψεται τι πρᾶγμ', ὃ τοῦ-
 τον ποιήσει τὸν σοφιστὴν ἴσως,
 ἀνθ' ὧν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν
 κακόν τι. 1310
 οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ 1315
 πάλαι ποτ' ἐζήτει,
 εἶναι τὸν υἱὸν δεινόν οἱ
 γνώμας ἐναντίας λέγειν
 τοῖσιν δίκαιοις, ὥστε νι-
 κᾶν ἅπαντας οἷσπερ ἂν
 ξυγγένηται, καὶν λέγῃ παμπόνηρ'.
 ἴσως δ' ἴσως βουλήσεται κᾶφωνον αὐτὸν εἶναι.

ΣΤΡΕΨΙΑΔΗΣ. ΦΕΙΔΙΠΠΙΔΗΣ. ΧΟΡΟΣ

- ΣΤ. ἰὸν ἰού. 1321
 ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,
 ἀμννάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.

1301. ἄρα σε F al. Herm. Cobet. σ' ἄρα libri. σ' ἄρα edd.

1304. ἐξαρθεῖς Reisig edd. ἐρασθεῖς libri.

οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.
ὦ μιარέ, τύπτεις τὸν πατέρα; ΦΕ. φήμ', ὦ
πάτερ. 1325

ΣΤ. ὀράθ' ὁμολογοῦνθ' ὅτι με τύπτει; ΦΕ. καὶ
μάλα.

ΣΤ. ὦ μιარέ καὶ πατραλοῖα καὶ τοιχωρύχε.

ΦΕ. αὐθίς με ταῦτά ταῦτα καὶ πλείω λέγε.
ἄρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακά; 1329

ΣΤ. τὸν πατέρα τύπτεις; ΦΕ. κάποφανῶ γε νῆ Δία
ὥς ἐν δίκη σ' ἔτυπτον. ΣΤ. ὦ μιαρώτατε,
καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη;

ΦΕ. ἔγωγ' ἀποδείξω καὶ σε νικήσω λέγων.

ΣΤ. τουτὶ σὺ νικήσεις; ΦΕ. πολὺ γε καὶ ῥαδίως. 1335
ἐλοῦ δ' ὁπότερον τοῖν λόγοιν βούλει λέγειν.

ΣΤ. ποίοιν λόγοιν; ΦΕ. τὸν κρείττον' ἢ τὸν ἥττονα.

ΣΤ. ἐδίδαξάμην μέντοι σε νῆ Δί', ὦ μέλε,
τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε
μέλλεις ἀναπείσειν, ὥς δίκαιον καὶ καλὸν 1340
τὸν πατέρα τύπτεσθ' ἐστὶν ὑπὸ τῶν υἱέων.

ΦΕ. ἀλλ' οἶομαι μέντοι σ' ἀναπείσειν, ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

ΣΤ. καὶ μὴν ὅ τι καὶ λέξεις ἀκούσαι βούλομαι.

ΧΟ. σὸν ἔργον, ὦ πρεσβῦτα, φροντίζειν ὅπῃ στρ. 1345
τὸν ἄνδρα κρατήσεις,
ὥς οὗτος, εἰ μὴ τῷ 'πεποίθειν, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.

ἀλλ' ἔσθ' ὅτῳ θρασύνεται· δῆλόν γε τάν-
θρώπου 'στι τὸ λῆμα. 1350

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι,

χρή δὴ λέγειν πρὸς τὸν χορόν· πάντως δὲ τοῦτο
δράσεις.

ΣΤ. καὶ μὴν ὕθιν γε πρῶτον ἡρξάμεσθα λοιδορεῖσθαι
ἐγὼ φράσω· ἵπαιδὴ γὰρ εἰστιώμεθ', ὥσπερ ἴστε,
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ ἔ-
λευσα

1355

ἄσαι Σιμωνίδου μέλος, τὸν κριὸν ὡς ἐπέχθη.
ὁ δ' εὐθέως ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζειν
ἄδειν τε πίνονθ' ὥσπερ εἰ κάχρυσ γυναικ' ἀλούσαν.

ΦΕ. οὐ γὰρ τότ' εὐθὺς χρῆν σε τύπτεσθαι τε καὶ
πατεῖσθαι,

ἄδειν κελεύονθ' ὥσπερ εἰ τέττιγας ἐστιῶντα; 1360

ΣΤ. τοιαῦτα μέντοι καὶ τότ' ἔλεγεν ἔνδον οἰάπερ νῦν,
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητήν.
καὶ γὰρ μόλις μὲν ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον·
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
τῶν Αἰσχύλου λέξαι τί μοι· καὶ οὗτος εὐθὺς
εἶπεν,

1365

ἔγὼ γὰρ Αἰσχύλον νομίζω πρῶτον ἐν ποιηταῖς,
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνο-
ποιόν;

καὶ νταῦθα πῶς οἴεσθέ μου τὴν καρδίαν ὀρεχθεῖν;
ὅμως δὲ τὸν θυμὸν δακῶν ἔφην 'σὺ δ' ἀλλὰ τούτων
λέξον τι τῶν νεωτέρων, ἅττ' ἐστὶ τὰ σοφὰ ταῦτα.'
ὁ δ' εὐθὺς ᾗσ' Εὐριπίδου ῥῆσίν τιν', ὡς ἐκίνει 1371
ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφὴν.

1352. χρή δὴ...τὸν χορόν· ἤδη λέγειν χρή πρὸς χορόν libri vulg.
ἡμῖν λέγειν χρή πρὸς χάριν Dobr.

1356. κριόν· Κριόν Dind. Teuf.

1359. χρῆν σε τύπτεσθαι Bentl. Pors. Dind. χρήν σ' ἄρα τύπτεσθαι
libri. unde χρῆν σ' ἀράττεσθαι Mein. Kock.

1366. ante 1365 Schutz. post 1368 Herm.

καὶ γὰρ οὐκέτ' ἐξηνεσχόμην, ἀλλ' εὐθύς ἐξαράπτω
πολλοῖς κακοῖς καὶ σχροῖσι· καὶ τ' ἐντεῦθεν, οἶον
εἰκός, 1374

ἔπος πρὸς ἔπος ἡρειδόμεσθ'· εἴθ' οὗτος ἐπαναπηδᾷ,
κᾶπειτ' ἔφλα με κἀσπόδει κᾶπνιγε κἀπέτριβεν.

ΦΕ. οὐκ οὐν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς
σοφώτατον; ΣΤ. σοφώτατόν γ' ἐκείνον· ὦ τί
σ' εἴπω; 1378

ἀλλ' αὖθις αὖ τυπήσομαι. ΦΕ. νῆ τὸν Δί' ἐν
δίκη γ' ἄν.

ΣΤ. καὶ πῶς δικαίως; ὅστις, ὠναίσχυντέ, σ' ἐξέθρεψα,
αἰσθανόμενός σου πάντα τραυλίζοντος ὅ τι νοοίης.
εἰ μὲν γε βρῦν εἴποις, ἐγὼ γνούς ἂν πιεῖν ἐπέσχον·
μαμμᾶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον.

ΧΟ. οἴμαί γε τῶν νεωτέρων τὰς καρδίας ἀντ. 1391
πηδᾶν ὅ τι λέξει.

εἰ γὰρ τοιαῦτά γ' οὗτος ἐξειργασμένος
λαλῶν ἀναπείσει,
τὸ δέρμα τῶν γεραιτέρων λάβοιμεν ἂν 1395
ἀλλ' οὐδ' ἐρεβίνθου.

σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτά,
πειθὼ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕ. ὥς ἡδὺν καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν,
καὶ τῶν καθεστώτων νόμων ὑπερφρονεῖν δύνασθαι.
ἐγὼ γάρ, ὅτε μὲν ἵππικῇ τὸν νοῦν μόνον προσ-
εἶχον, 1401

1373. καὶ γὰρ· καὶ τ' Mein.

1375. ἐπαναπηδᾷ· ἐπενεπήδα Blaydes.

1376. κἀπέτριβεν· κἀπέθλιβε RS.

1379. τυπήσομαι Dind. Kock Mein. τυπτήσομαι libri vulg.

1401. μόνον R. μόνῃ Bendl. Dind. Mein. al.

οὐδ' ἂν τρί' εἰπεῖν ῥήμαθ' οἷός τ' ἢ πρὶν ἑξα-
μαρτεῖν·

νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτός,
γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ
μερίμναις,

οἶμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολάζειν.

ΣΤ. ἵππευε τοίνυν νῆ Δί', ὥς ἔμοιγε κρεῖττον ἔστιν
ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπι-
τριβῆναι. 1407

ΦΕ. ἐκείσε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι,
καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ'
ἔτυπτες;

ΣΤ. ἔγωγέ σ' εὐνοῶν γε καὶ κηδόμενος. ΦΕ. εἰπέ
δή μοι, 1410

οὐ καμὲ σοὶ δίκαιόν ἐστιν εὐνοεῖν ὁμοίως
τύπτειν τ', ἐπειδὴπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ
τύπτειν;

πῶς γὰρ τὸ μὲν σὸν σῶμα χρὴ πληγῶν ἀθῶον
εἶναι,

τοῦμόν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε καὶ γώ.
κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς;
φήσεις νομίζεσθαι σὺν παιδὸς τοῦτο τοῖργον εἶναι·
ἐγὼ δέ γ' ἀντεῖποιμ' ἂν ὥς δις παῖδες οἱ γέροντες,
εἰκός τε μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
ὅσῳπερ ἑξαμαρτάνειν ἦττον δίκαιον αὐτούς.

ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσ-
χειν. 1420

1402. ἦ· ἦν vulg.

1411. ἐστιν εὐνοεῖν· ἐστ' ἀντευνοεῖν Cob.

1412. τύπτειν τ' AF al. Teuf. Dind. τυπτόντ' E Herm. Mein.

1418. ἢ νέους edd. ἢ τοὺς νέους vel τοὺς νεωτέρους libri.

ΦΕ. οὐκ οὖν ἀνὴρ ὁ τὸν νόμον θεὸς τοῦτον ἦν τὸ
πρῶτον

ὥσπερ σὺ καὶ γὰρ, καὶ λέγων ἔπειθε τοὺς παλαιούς;
ἦττον τί δῆτ' ἔξεστι καί μοι καινὸν αὖ τὸ λοιπὸν
θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντι-
τύπτειν;

1424

ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
ἀφίεμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκρόθαι.
σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τ' ἄλλα τὰ βοτὰ
ταυτί,

ὥς τοὺς πατέρας ἀμύνεται· καίτοι τί διαφέρουσιν
ἡμῶν ἐκεῖνοι, πλήν γ' ὅτι ψηφίσματ' οὐ γρά-
φουσιν;

1429

ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεί,
οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις;

ΦΕ. οὐ ταυτόν, ὦ τῶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μή, σαυτόν ποτ'
αἰτιάσει.

ΦΕ. καὶ πῶς; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ
κολάζειν,

σὺ δ', ἦν γέννηταί σοι, τὸν υἱόν. ΦΕ. ἦν δὲ μὴ
γέννηται,

1435

μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤ. ἐμοὶ μέν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια·

καί μοιγε συγχωρεῖν δοκεῖ τούτοισι τὰ πιεικῇ.

κλαίειν γὰρ ἡμᾶς εἰκὸς ἐστ', ἦν μὴ δίκαια δρῶμεν.

1421. θεὸς τοῦτον A al. Dind. Bl. τοῦτον τιθεὶς Herm. Teuf. θεὸς
τουτονι Mein.

1423. ἦττον τί· ἦττόν τι Kock Teuf. Bl.

1427. ἀλεκτρυόνας· ἀλέκτορας Beck. Both. Mein.

1436. τεθνήξεις edd. τεθνήξει libri.

ΦΕ. σκέψαι δὲ χᾶτέραν ἔτι γνώμην. ΣΤ. ἀπὸ γὰρ
ὀλοῦμαι. 1440

ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἂ νῦν
πέπονθας.

ΣΤ. πῶς δὴ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπω-
φελήσεις.

ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί
φῆς, τί φῆς σύ;

τοῦθ' ἕτερον αὖ μεῖζον κακόν. ΦΕ. τί δ', ἦν
ἔχων τὸν ἥττω

λόγον σὲ νικήσω λέγων 1445

τὴν μητέρ' ὡς τύπτειν χρεών;

ΣΤ. τί δ' ἄλλο γ' ἢ, ταῦτ' ἦν ποιῆς,

οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

μετὰ Σωκράτους

1450

καὶ τὸν λόγον τὸν ἥττω.

ταυτὶ δι' ὑμᾶς, ὦ νεφέλαι, πέπονθ' ἐγώ,

ὑμῖν ἀναθεὶς ἅπαντα τὰμὰ πράγματα.

ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἷτιος,

στρέψας σεαυτὸν ἐς πονηρὰ πράγματα. 1455

ΣΤ. τί δῆτα ταῦτ' οὗ μοι τότ' ἡγορεύετε,

ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπήρετε;

ΧΟ. ἡμεῖς ποιοῦμεν ταῦθ' ἐκάστοθ' ὄντιν' ἂν

γνώμεν πονηρῶν ὄντ' ἐραστὴν πραγμάτων,

ἕως ἂν αὐτὸν ἐμβάλωμεν ἐς κακόν,

1460

ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.

1444. τί δ', ἦν ἔχων κ.τ.λ. τί δῆτ' ἂν ἦν τὸν ἥττω ἔχων Fritzscher. Mein.

1458. ἡμεῖς RSV edd. αἰεί plur. libri. ὄντιν' ἂν Pors. edd. ὅταν τινὰ libri.

ΣΤ. οἶμοι, πονηρά γ', ὧ νεφέλαι, δίκαια δέ.
οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην
ἀποστερεῖν. νῦν οὖν ὅπως, ὧ φίλτατε,
τὸν Χαιρεφῶντα τὸν μιαρὸν καὶ Σωκράτη 1465
ἀπολεῖς μετ' ἐμοῦ ἁλθὼν οἷ σέ κ' ἄμ' ἐξηπάτων.

ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤ. ναὶ ναὶ καταιδέσθητι πατρῶον Δία.

ΦΕ. ἰδού γε Δία πατρῶον· ὡς ἀρχαῖος εἶ.

Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ
ἔστ', οὐκ, ἐπεὶ 1470

δῖνος βασιλεύει τὸν Δί' ἐξεληλακώς.

ΣΤ. οὐκ ἐξελήλακ', ἀλλ' ἐγὼ τοῦτ' ὠόμην
διὰ τουτονὶ τὸν δῖνον. οἶμοι δεῖλαιος,
ὅτε καὶ σέ χυτρεοῦν ὄντα θεὸν ἡγησάμην.

ΦΕ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα. 1475

ΣΤ. οἶμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,
ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.
ἀλλ', ὧ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι
μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
ἐμοῦ παρανοήσαντος ἀδολεσχία· 1480

καὶ μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γραφὴν
διωκάθω γραψάμενος εἴθ' ὅ τι σοι δοκεῖ.

ὀρθῶς παραινεῖς οὐκ ἐὼν δικορραφεῖν,
ἀλλ' ὡς τάχιστ' ἐμπιμπράναι τὴν οἰκίαν
τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὧ Ξανθία, 1485
κλίμακα λαβὼν ἐξελθε καὶ σμινύην φέρων,
κ' ἄπειτ' ἐπαναβὰς ἐπὶ τὸ φροντιστήριον
τὸ τέγος κατάσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν·

1465. Σωκράτη· Σωκράτην vulg.

1466. μετ' ἐμοῦ ἁλθὼν· μετελθὼν Herm. Mein. al.

ἔμοι δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,
καὶ γὰρ τιν' αὐτῶν τήμερον δοῦναι δίκην
ἔμοι ποιήσω, κεῖ σφόδρ' εἶς' ἀλαζόνες.

1490

ΜΑΘΗΤΗΣ

ιοὺν ἰού.

ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.

ΜΑΘ. ἄνθρωπε, τί ποιεῖς; ΣΤ. ὅ τι ποιῶ; τί δ'
ἄλλο γ' ἢ

1495

διαλεπτολογοῦμαι ταῖς δοκοῖς τῆς οἰκίας;

ΜΑΘ. οἴμοι τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν;

ΣΤ. ἐκεῖνος οὐπὲρ θοῖμάτιον εἰλήφατε.

ΜΑΘ. ἀπολεῖς ἀπολεῖς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ
βούλομαι,

ἦν ἢ σμινύη μοι μὴ προδῶ τὰς ἐλπίδας,
ἦ γὰρ πρότερόν πως ἐκτραχηλισθῶ πεσών.

1500

ΣΩΚΡΑΤΗΣ

οὗτος τί ποιεῖς ἐτεὸν οὐπὶ τοῦ τέγους;

ΣΤ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἴμοι τάλας, δείλαιος ἀποπνιγήσομαι.

ΜΑΘ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1505

ΣΤ. τί γὰρ μαθόντες τοὺς θεοὺς ὑβρίζετε,
καὶ τῆς σελήνης ἐσκοπεῖσθε τὴν ἔδραν;
δίωκε βάλλε παῖε, πολλῶν οὐνεκα,
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὡς ἡδίκουν.

ΧΘ. ἡγεῖσθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε
τήμερον ἡμῖν.

1510

1505. ΜΑΘ. R Bergk. ΧΑΙΡ. vulg. Dind.

1506. μαθόντες· μαθόντ' εἰς al. vid. com.

NOTES ON THE ARGUMENTS

I

1. τὸ δρᾶμα κ.τ.λ.—the play is an express attack on Socrates for corrupting the youth of Athens by his teaching; no love being lost between the comic writers and the professors.

4. οὐχ, ὥς τινες—sc. λέγουσι. It was not inspired by private pique. We may note that Archelaus, the great patron of Euripides, did not become king of Macedonia till 413.

ὁ χορός—for the composition and arrangement of the Chorus, of which a description is here given, see Dict. Ant. *chorus*.

II

1. φασί κ.τ.λ.—an idle tradition, that the men who accused Socrates more than twenty years after got Aristophanes to put forth this play as a feeler of the public inclination.

3. ἠὺλαβοῦντο γάρ—because Alcibiades and his friends were warm partizans of Socrates; and indeed brought about the failure of the *Clouds*.

6. ὁ δὲ πρόλογος—i.e. the opening scene, 1—125.

9. ἡ γὰρ...οἰκία—see note on line 14.

III

A complete syllabus of the play in the form in which we have it.

7. ἐκ(κυκλη)θείσης δὲ τῆς διατριβῆς—‘the school being thrown open,’ by the stage contrivance called the *eccyclema*.

IV

A traditional account of the recasting of the *Clouds*.

1. φησί—see lines 522 sq.

8. ἐπὶ Ἀμεινίου ἄρχοντος—in 422. The statement is most improbable, as Aristophanes exhibited the *Wasps* and probably the *Rehearsal* in 422. Moreover the *Maricas* of Eupolis, which is mentioned in the *parabasis* (553), did not appear till 421.

9. τοῦτο κ.τ.λ.—the second edition is a reproduction of the former, but re-modelled in part, as if the poet had meant to reproduce the play, but had not done so for some reason. The re-writing is extensive, and the arrangement of the scenes is altered. The *parabasis* is new; so is the contest between the two Arguments, and the final burning of the philosophers' school.

V

1. "Ανυτος κ.τ.λ.—see Argument II, and VI 19 sq.

NOTES

Prologue, lines 1—275

The Prologue is all that part of the play which comes before the entrance of the Chorus.

1—125. The scene shows the interior of the house of Strepsiades. Father, son and slaves are lying on their mats, Strepsiades trying in vain to sleep. Time (as in the *Wasps*) a little before daybreak.

2. ὦ Ζεῦ βασιλεῦ—cf. *Ran.* 1278, ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν κόπων ὅσον. For τὸ χρήμα cf. *Ach.* 150, ὅσον τὸ χρήμα παρόπων: also with sing. *Eq.* 1219. Such phrases, emphasizing size or strangeness, are especially common in Herodotus.

τῶν νυκτῶν—the plural here suggests other uneasy nights which Strepsiades had spent. Blaydes however says ‘*noctis*, ex usu Atticorum.’ No doubt μέσαι νύκτες is a regular term for midnight, while in such phrases as Plat. *Protag.* 310 C, λαν πόρρω ἔδοξε τῶν νυκτῶν εἶναι, the plural means the hours or watches of the night.

It is best to take ὅσον as exclamatory, with a stop at the end of the line. This agrees with the quotation from the *Frogs*; and the short jerky sentences suit a man trying to sleep.

Otherwise, if ὅσον be taken with ἀπέραντον, the phrase must be explained either (1) as equivalent to ἀπέραντον ὅσον, like ὑπερφύης ὅσος, *mirum quantum*, and the like; or (2) as a relative construction, (τοσοῦτον) ὅσον ἀπέραντον. The view that ὅσον is used like ὥς, ‘how endless,’ is not supported by Attic usage.

5. οἱ δ’ οἰκέται ῥέγκουσι—the house-slaves had an easy time of it during the war. If harshly treated they might desert, nor could they be sent to work in the country as in time of peace: cf. *Eq.* 26: also

Pac. 451, where a δοῦλος αὐτομολεῖν παρεσκευασμένος is a likely opponent of peace. When the Lacedaemonians occupied Declea more than 20,000 slaves deserted from Athens, *Thuc.* vii. 27, 5.

οὐκ ἄν—sc. ἔ(ρ)ρεγκον (*Eur. Rhés.* 785): *Ach.* 137, μὰ Δί' οὐκ ἄν: *Pac.* 907, ἀλλ' οὐκ ἄν. For πρὸ τοῦ cf. *Vesp.* 231 and 268: so ἐν τῷ πρὸ τοῦ, *Thuc.* i. 32, 4 and iv. 72, 3.

6. ἀπόλοιο—πόλεμος is more or less personified, as in *Ach.* 981, ὅτι παροίνιος ἀνὴρ ἔφν. The repeated πολ-jingle in this line is intentional. πολλῶν οὐνεκα—Blaydes here and elsewhere follows

Kock and Teuffel in reading εἵνεκα.

7. ὅτ'—τὸ δ' ὅτε ποτὲ μὲν μόνον χρόνον δηλοῖ, ποτὲ δὲ καὶ χρόνον καὶ αἵταν, ὥς ἐστι κἀνταῦθα (schol.); so *cum*, *quando*, and our *when*: cf. 34, 717 etc.: *Ach.* 401,

ὦ τρισμακάρι' Εὐριπίδῃ

ὅθ' ὁ δοῦλος οὕτωςι σοφῶς ἀπ(ὕ)ποκρίνεται.

κολάσ' ἔξεστι—Blaydes cites numerous instances of this elision, as in line 42, and adds, 'eliditur semper diphthongus αι ante vocalem in thesi; contra in arsi servatur aut crasis fit'; as in *Ach.* 62, ἄχθομαι γῶ. Green points out that ἐπιιδιδόναι (ἐπιδοῦναι) 'μαντόν is read by Mein. in *Thesm.* 217, which seems inconsistent with this rule.

8. χρηστός—'worthy,' ironical, as often in Demosthenes. οὐ-
τοσί—the son is sleeping near the father, who points to him; cf. 14: *Vesp.* 67, ἔστιν γὰρ ἡμῖν δεσπότης ἐκεινοσί, 'over yonder.'

9. τῆς νυκτός—genitive of time 'within which'; see note on *Vesp.* 91,

ὑπνον δ' ὁρᾷ τῆς νυκτός οὐδὲ πασπάλην.

also Monro's *Homeric Gr.* § 150: Krüger § 47. 1—4.

10. ἐγκεκορδυλημένος—'rolled up,' in a shapeless lump, as the scholiast explains, ὥστε μηδὲ ἀνθρώπου σχῆμα δηλοῦν. κορδύλη is a lump or swelling on the head from a blow, and also some sort of head-gear (πρὸς κεφαλῇ προσείλημα, which suggests a turban).

11. ἀλλ' εἰ δοκεῖ—'well, if you like.' He turns over, wrapping himself up, and tries to sleep, but presently starts up again.

12. δακνόμενος—'tormented'; the literal meaning too is of course suggested, as in 37 and 710. Note the alliteration in this line and the next.

13. τῆς—'all this,' i.e. the expense I incur.

14. διὰ...τὸν υἱόν—cf. *Dem. c. Phaenip.* 1046 § 24, ἱπποτρόφος ἀγαθὸς ἐστὶ καὶ φιλότιμος ἅτε νέος καὶ πλούσιος ὢν. The extravagant young Pheidippides, as Dr Merry says, 'was intended to remind the

audience of Alcibiades, who sought *θανυμάζεσθαι ἀπὸ τῆς ἵπποτροφίας* (Thuc. vi. 12, 2). Pheidippides belonged on his mother's side (46) to the family of the Alcmaeonidae, and Alcmaeon himself *τεθριπποτροφήσας Ὀλυμπιάδα ἀναιρέεται*, Hdt. vi. 125.'

κόμην ἔχων—the fashion of conceited youth: *Vesp.* 1069, *πολλῶν κικίννους νεανιῶν*: cf. *κομᾶν*. Alcibiades himself, it was said, *κάλλιστος ὢν τὴν μορφὴν κόμην ἔτρεφεν ἐπὶ πολὺ τῆς ἡλικίας*, Athen. xii. 534 C (§ 47).

15. *ἱππάζεται κ.τ.λ.*—riding and driving are meant; *νῦν μὲν ἐπὶ κέλητος*, *νῦν δὲ ἐπὶ ξυνωρίδος ἄρματος ὀχούμενος ἄνω καὶ κάτω βακχεύει* (schol.). *ἱππάζομαι*, as Mr Green points out, is used in Homer of driving; as *ἱππεύς* and *ἱππότης* denote the charioteer or the hero driven.

16. *ὄνειροπολεῖ*—so line 27: *Eq.* 809, with *περί*. Blaydes gives several instances with the direct accusative from Lucian, Plutarch etc. In Dem. *Phil.* i. 54 § 49, we have the cognate construction *πολλὰ τοιαῦτα ὄνειρόπολεῖν*.

17. *εἰκάδας*—the twentieth, twenty-first etc. The 'twenties,' as we speak of the 'teens' (Green). The interest would be due at the end of the month, and this would be drawing unpleasantly near; cf. 1131. For the counting *εἰκάς, πρώτη ἐπὶ εἰκάδι κ.τ.λ.* see Dict. Ant. i. 338, *calendarium*: also note on 1131.

18. *χωροῦσιν*—'are coming on' or 'going on': *Vesp.* 1483, *τοῦτὶ καὶ δὴ χωρεῖ τὸ κακόν*. *ἄπτε*—Strepsiades now gives up the idea of sleep. He calls for a light, and begins to examine his accounts.

21. *Πασία*—see 1213 sq. Pasion sounds like a banker's name. Thus Pasion the banker, who appears in Demosthenes' speech *for Phormion*, had a son named Pasicles.

22. *τοῦ*—for the genitive of price and the like, cf. 31, 864 etc.

τί ἐχρησάμην—'what was that loan?' i.e. what was it for? *τί* is generally explained as equivalent to *εἰς τί*; but the construction is more strictly cognate: cf. 202, *τί ἐστι χρήσιμον*;

23. *κοππατίαν*—so 438: *Κόρρα* was the first letter of *Κόρινθος* in old inscriptions, and the *κορρα* stamp (Q) was said to mark a Corinthian breed of horses, of fabled descent from Pegasus. *σαμφόρας* (122) was another brand. In the *Anagyrus* of Aristophanes (Fr. 235) *βουκέφαλος* and *κοππατίας* are coupled together, whence it is supposed that *βουκέφαλος* too denoted a brand, and was not a name derived from the shape of the horse's head.

24. *ἐξεκόπη*—most editors read *ἐξεκόπη*, for if the horse's eye had

been knocked out Pheidippides would not have made his father buy him. But ἐξεκόπην is found in all the manuscripts, and as the third person is the more obvious, why should it have been altered to the first? The meaning is, I would sooner have lost an eye, than lost all this money in horse-dealing (Rogers); and, as Mr Green says, 'We may suppose the expression colloquial and common, and chosen here chiefly for the sake of the alliterative pun.' The jingle on κοπ, 'I wish I'd had my eye copped out,' suggests a pun on the horse's brand *I* and *eye* to Walsh, and a better, 'hack' and 'hacked out,' to Rogers.

25. Φίλων, ἀδικεῖς—Pheidippides is dreaming of a race. ἀδικεῖν is used of unfair conduct in any sport. ἔλαυνε...δρόμον—'keep your own course': cf. ἐκ δρόμου, ἔξω δρόμον.

26. τοῦτ' ἔστι τουτί—cf. 1052: Ραϊ. 64, τοῦτ' ἔστι τουτί τὸ κακόν.

27. ἰππικήν—'sine articulo, ut saepe alibi' (Blaydes): so μουσική, γυμναστική etc.

28. πόσους δρόμους κ.τ.λ.—'how many courses (rounds) are the chariots to drive?' This is the simplest view of the line. Kock however would make Φίλων the subject of ἔλα: and Blaydes approves of ἐλάς, 'will you drive?' τὰ πολεμιστήρια—sc. ἄρματα: a contest of chariots driven by men in warlike armour. We have πολεμιστήριος ἵππος, Dem. c. *Phaenip.* 1046 § 24: so θώραξ, *Ach.* 1132.

29. ἐμὲ μὲν—'me in truth': a common usage with pronouns; cf. 1038, 1050.

30. τί χρέος ἔβα—a choric fragment, as the Doric dialect shows. The scholiast cites τί χρέος ἔβα δῶμα; from Euripides. τί χρέος in the tragedy would mean 'what harsh necessity?' as in *Herc. Fur.* 530, τί καινὸν ἦλθε δῶμασιν χρέος; Strepsiades however means 'what debt?' χρέως is the Attic form. The scholiast explains ἔβα by κατέλαβε. For the accusative which follows cf. Eur. *Hērph.* 840, θανάσιμος τίχα σὰν ἔβα καρδίαν: *ib.* 1371, καὶ νῦν ὀδύνα μ' ὀδύνα βαίνει. For τὸν Πασίαν Blaydes suggests τὸ Πασίου or Πασία.

31. τρεῖς μναῖ—the nominative continues the construction of the line before (see 21); or Strepsiades simply reads the entry, sc. ὀφείλονται.

διφρίσκου—the diminutive expresses contempt, or is used διὰ τὸ μικροὺς εἶναι καὶ κοίφους τοῖς ἀγωνιζομένοις. τροχοῖν—'a pair of wheels.' The old man seems to mean a racing chariot, made up of 'a couple of wheels and a bit of board.' Ἀμυνία—a friend and fellow enthusiast seems meant, not a money-lender; though he did oblige Pheidippides with a loan, 1270 sq. Amyntas is therefore probably

the person mentioned in 686, who is satirized in the *Hæres* as a gambler (74) and a fop (466, 1267). One scholiast fancies that a cut is intended at Ameinias the archon of 422 B.C.

32. *ἐξαλίσσας*—cf. Xen. *Oec.* xi. 18, ὁ παῖς τὸν ἵππον ἐξαλίσσας οἴκαδε ἀπάγει. 'After giving him a roll,' is the accepted explanation; cf. ἀλινδῆω, ἀλινδῆθρα. Mr Green however, following Paley, prefers 'taking him out of his harness' i.e. stripping him of girths, saddle etc., which agrees better with the compound ἐξαλῖσαι 'to roll out of.'

33. *ἐξήλικας*—'you have rolled me out of,' or 'stripped me bare enough of my substance,' as Mr Green renders it.

34. *ὅτε καί*—see line 7. *τόκου*—'for interest,' as we say to distrain for rent; see line 22: so the genitive is used with ὑποτίθημι, 'to pledge,' e.g. *ταλάντων*.

35. *ἐνεχυράσσεσθαι*—sc. τὰ χρήματα. The middle, as in *Ecc.* 567, implies taking security for one's own debt. The active is used in a law cited Dem. *Meid.* 518, § 4: so *Androt.* 762 § 197, ταύτην ἐνεχυράζειν, 'to take her (a slave) in pledge,' for money due to the state. For the passive, see *infr.* line 241.

As regards the reading, there is some slight manuscript authority for the future (see critical note), and it is certainly right. The aorist infinitive is indeed used, in reference to future time, with verbs of *promising, hoping*, and the like; but such instances with verbs of *saying or thinking*, though found in the text of various authors, are anomalous, or according to some critics totally inadmissible; see Goodwin §§ 127 and 136.

ἔτεόν is always interrogative in Aristophanes; line 93: *Vesp.* 836, τί δ' ἔστιν ἐτεόν; Pheidippides now wakes up and complains of his father's restlessness.

37. *δήμαρχος*—see Dict. Ant. for the various duties of these officials. Here the allusion is to their right of distraint. For the joke cf. 710. As the scholiast explains, παίζει ὡς εἰ ἔλεγε κόρις ἢ ψύλλα.

39. *σὺ δ' οὖν κάθευδε*—'well sleep away.' So *Vesp.* 6, σὺ δ' οὖν παρακινδύνευ': *ib.* 754, 1154: *Soph. El.* 891, σὺ δ' οὖν λέγ': *Trach.* 1157. In these phrases the stress is on the verb more than on the personal pronoun. This is somewhat different from the common use of δ' οὖν in the sense of 'however,' or like *ceterum* after a parenthesis or digression.

40. *ἐς τὴν κεφαλὴν*—*Pac.* 1063, ἐς κεφαλὴν σοί: so Dem. *de Cor.* 322 § 290: cf. *Verg. Aen.* viii. 484, di capiti ipsius generique reservent: 2 *Sam.* iii. 29, 'Let it rest on the head of Joab, and on all his father's house.'

41. εἶθ' ὠφέλ'—‘versus tragici et epici coloris’ (Blaydes). The scholiast compares the first line of the *Medea*, εἶθ' ὠφέλ' Ἀργούε κ.τ.λ.

ἡ προμνήστρια—see Dict. Ant. ii. 135, *matrimonium*. ‘There were professional matchmakers called προμνηστρίδες or προμνήστρια (Plat. *Theaet.* 149 D: Xen. *Mem.* ii. 6, 36: Pollux iii. 31), who however did not stand high in public esteem owing to ignorant and dishonest practitioners (Plat. *Theaet.* 150 E). But others are called πάσσοφοι and ἀγαθαί.

42. ἥτις—i.e. ‘because she,’ like *quae* with the subjunctive. ὅστις, ‘the relative of a class,’ speaks of a person as possessing the characteristics of that class. γῆμ'—see note on line 7. ἐπήρε

—so 1457: κυρίως ἀντὶ τοῦ ἐχαύνωσεν καὶ ἀνεσώφισεν, elated him with hopes of a great dowry, according to the scholiast’s explanation. But it was rather the brilliancy of the match that dazzled him.

44. εὐρωτῶν—properly ‘mouldy,’ from εὐρός. Here however it seems to be simply dirty and rough, as opposed to the sprick and span tidiness of city life. ἀκόρητος—from κορέω ‘to sweep’: elsewhere the same form is derived from κορύνειν.

εἰκὴ κείμενος—‘lying at random.’ The meaning is either that farm and household things in the country are left ‘lying about anyhow,’ or that the life of the farmer itself is one of careless ease and comfort. The scholiast takes the first view and applies it to the whole line; as things which are left about grow mouldy and rusty.

45. βρώων μελίτταις—βρώω is constructed with the dative in Aeschylus, Euripides etc.: with the genitive, *Kan.* 329: Aesch. *Choeph.* 67: Soph. *O. C.* 16 etc.

στεμφύλοις—from στέμβω, to press, crush: κυρίως λέγεται τὰ ἀποπέσματα τῶν ἐλαῶν (schol.), cakes of dried olives. The word is also used of raisins.

46. Μεγακλέους τοῦ Μεγακλέους—the τοῦ, as Blaydes points out, agrees with the first genitive: *Lg.* 449, τῶν Βυραίων τῆς Ἰππίων. Megacles was a common name in the illustrious family of the Alcmaeonidae (Hdt. vi. 125).

47. ἀγροικὸς ὢν ἐξ ἄστειος—note the antithesis; ‘*rusticus urbanum*, ut loquitur Horatius, *Sat.* ii. 6, 80’ (Blaydes). ἄστειος is rightly read for ἀστειοί, which is only used ‘apud scenicos’ when required by the metre.

48. σιμνήν—here probably in a bad sense, ‘haughty’: *Plut.* 275, ὡς σιμνοὶ οὐπίτριπτοι, ‘what airs the rogue gives himself’: σιμνή γυνή might however simply mean a lady of dignity and position.

ἐγκεκοισυρωμένην—'Coesyrtified': cf. 800. Coesyra was the daughter of Megacles and married to Peisistratus, Hdt. i. 60. περισσῶς κεκοσμημένη is the scholiast's explanation of the word, but it suggests pride of birth as well as costly dress.

49. ὅτ' ἐγάμονν—'nuptiarum tempore,' as Blaydes explains; while the aorist ἐγῆμα (46) simply states a past fact. **ξυγκατεκλινόμην**—Blaydes understands this of the marriage feast, comparing *Act.* 980, τὰρ' ἐμοὶ ξυγκατακλινείς, where the word certainly means reclining at table.

52. **Κωλιάδος**—Aphrodite Κωλιάς had a temple at Colias near Phalerum: Hdt. viii. 96, ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἡϊόνα τὴν καλεομένην Κωλιάδα.

Γενετυλλίδος—a title of Aphrodite, or, according to the scholiast on *Lys.* 2 (ἢ 'πὶ Κωλιάδ' ἢ 'ς Γενετυλλίδος), of an attendant goddess, ἀπὸ τῆς γενέσεως τῶν παιδῶν ἀνομασμένη. From these passages Bentley suggested *Genetyllis*, Hor. *Carm. Sec.* 16, sive tu Lucina probas vocari, seu Genitalis.

53. **ἐσπάθα**—σπαθᾶν in weaving, as Dr Merry explains, means 'to make the web upon the loom close and thick by beating the threads of the wool together with a wooden blade (σπάθη)': cf. Aesch. *Chœph.* 222, ἰδοὺ δ' ὕφασμα τοῦτο...σπαθῆς τε πλῆγας. Metaphorically it is used for wasting: σπαθᾶν δὲ τὸ ἀφειδῶς ἀναλίσκειν, παρὰ δὲ τοῖς ῥήτορσιν ἱρηται πολλάκις (schol.): e.g. Dem. *Fals. leg.* 354 § 43, διὰ ταῦτ' ἐσπαθᾶτο ταῦτα (which Heslop however thinks may be literal). Mr Green suggests the rendering, 'And yet I will not say she was no spinster, she made my money spin.'

54. **ἐγὼ δ' ἄν**—for this *iterative* use of ἄν with the imperfect indicative see note on *Test.* 269: also Goodwin § 162. What one 'would do' (on due occasion) one does often or habitually. In Aristophanes this construction has a tendency to occur in groups, e.g. *Av.* 505.

55. **πρόφασιν**—'by way of pretext': the accusative is adverbially used in apposition to the sentence: *Eq.* 466, πρόφασιν μὲν Ἀργεῖους φίλους ἡμῶν ποιεῖ. Strepsiades pretended that the coat he had now (τοδί) was too closely woven, and so brought in the double meaning of **λίαν σπαθᾶς**, 'you lay it on too thick' (Merry). Green's view is that Strepsiades would take his coat (threadbare, unmended and buttonless probably) as the text (πρόφασιν) of his preaching and ironically commend his wife's housewifery. But this gives too mean an idea of the old man's circumstances. He was not a poor yeoman but rather a prosperous country gentleman.

56. ἔλαιον κ.τ.λ.—a slave interrupts, complaining that there is no oil in his lamp. The household was apparently getting up. The old man's testiness reminds us of the scene in the *Wasps* (251) where the father reproaches the son for wasting oil.

57. τί...ῆπτες—'why must you light?' We might expect the aorist; but the imperfect, like ἐνετίθεις below, gives a 'side-view' of the action taking place, instead of an 'end-view' regarding it as completed. μοι is ethical dative, here=for my annoyance, 'why must I have you lighting?' πότην—'bibulous,' because it had a thick wick.

58. δεῦρ' ἔλθ' ἵνα κλάῃς—i.e. come and be cuffed. διὰ τι δῆτα;—Blaydes reads διὰ δὲ δὴ τί; but δῆτα is common enough in questions, e.g. line 87.

59. τῶν...θρυαλλίδων—partitive genitive, sc. 'one of.'

60. ὅπως—'when'; a sense common in Sophocles and Euripides, e.g. *Ant.* 253, ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος δείκνυσι. υἱὸς οὐτοσί—'a son, this fellow here,' not = ὁ υἱὸς οὗτος: see line 8.

61. τάγαθῇ—partly ironical, like χρηστός in line 8.

62. δὴ 'νταῦθ'—'thereupon,' an almost certain correction for δὴ ταῦτ'. ἐνταῦθα δὴ is common, e.g. *Ran.* 796, ἐνταῦθα δὴ τὰ δεινὰ κινήσεται. Blaydes says of δὴ 'ντεῦθεν, 'tolerari non potest propter caesuram pravam anapaesti.' Otherwise one would adopt it, as nearest to the readings of R and V. ἔλοιδορούμεθα—'we began to quarrel': so the following imperfects denote the name which each 'was for giving,' 'wished to give,' while the aorists in line 67 give the final decision.

63. ἥ μὲν γὰρ ἵππον—'she wished to put a horse in the name.' Many illustrious Greek names were thus compounded, Hippias, Hipparchus, Philippus, Chrysippus.

64. Ξάνθιππον—a name among the Alcmaeonidae. Both the father and the son of Pericles were so called. Χαίριππον—see critical note. All three names there given are found in good writers.

65. τὸ τοῦ πάππου—sc. ὄνομα. Either this or ἀπὸ τοῦ πάππου must be read, according to Meineke, and Blaydes says 'vulgata certe defendi nequit.' Mr Green indeed urges that the genitive is used with καλῶν of the person *after* whom another is named; and suggests that ἐπιθέμην is substituted for ἐκάλουν, 'I, after his grandfather, was for making him Phidonides.' But surely ὄνομα must be implied, as it is two lines below, while τίθεσθαι ὄνομα is perpetually occurring. Besides, the instances cited in Liddell and Scott, which are all passive, do not shew

that *καλεῖν τινά τινος* means to call a person after another: e.g. Pind. *Pyth.* iii. 67 (119), ἢ τινα Λατοῖδα κεκλημένον ἢ πατέρος is not 'called after Apollo,' i.e. by his name, but 'called (being) the son of Apollo.'

66. *τέως μὲν...εἶτα*—cf. Thuc. v. 7, 1, ὁ Κλέων τέως μὲν ἡσύχαζεν, ἔπειτα κ.τ.λ. So *πρῶτον μὲν...ἔπειτα* without *δέ* is common. *ἐκρινόμεθα*—'we disputed': Hdt. iii. 120, *κρινομένων περὶ ἀρετῆς*. *τῷ χρόνῳ* occurs 865 and 1242.

67. *κοινῇ ξυνέβημεν*—'we came to terms,' compromised the matter. *κἀθέμεθα Φειδιππίδην*—sc. *ὄνομα*: *Av.* 815, *Σπάρτην γὰρ ἂν θέμιην ἐγὼ τῇμῃ πόλει*; The old gentleman wished to call the boy 'Spareson' after his own father (134), as children often had their grandfather's name. The compromise comes out as it were 'Spare-horson.' The name Pheidippus is found in Homer and elsewhere.

68. *ἐκορίζετο*—the compound verb occurs *Plut.* 1011, *νητάριον ἂν καὶ φάττιον ὑπεκορίζετο*.

69. *ὅταν σύ*—i.e. 'that will be delightful,' or the like. *πρὸς πόλιν*—to the acropolis (Thuc. ii. 15 fin.), probably after a victory in the Panathenaea, as the commentators explain.

70. *Μεγακλῆς*—Pindar, *Pyth.* vii., celebrates a Pythian chariot victory of Megacles; and speaks of other triumphs of his family.

ξυστίδα—a purple or saffron robe worn by charioteers in triumphal processions.

71. *ὅταν μὲν οὖν*—'nay rather, when': cf. 221. *φελλέως*—explained by the scholiast as *τόπος τῆς Ἀττικῆς ἐπιτήδεις εἰς βόσιν αἰγῶν τραχύς*: but, according to Harpocration, not a proper name but a general term for such districts; *τὰ πετρώδη καὶ αἰγίβοτα χωρία φελλέας ἐκάλουν*.

72. *διφθέραν ἐνημμένος*—like a herdsman; so *Ecc.* 80, *Ran.* 430, *λεοντήν ἐνημμένον*.

74. *ὑπερον*—Meineke and Dindorf read *ἱππέρων*, following Photius, *ἱππέρων*: *τὸν ἐφ' ἱπποῖς ἔρωτα*. Blaydes however urges that the accusative ought to be either *ἱππέρωτα* or *ὑπερον*, 'ut *ἔρον* pro *ἔρωτα* legitur *Eur. Iph. T.* 1172.' There is also an allusion to *ἑκτερος*, a disease of the eyes, which makes *κατέχεεν* appropriate, *χρημάτων* following instead of *ὀμμάτων*. *μου* from its position has somewhat the same force as an ethical dative 'incommodi.' In construction it either follows *χρημάτων*, or is governed directly by *κατέχεεν*, *τῶν χρημάτων* being a genitive of further definition: cf. *Vesp.* 6,

καὐτοῦ γ' ἐμοῦ

κατὰ τοῖν κόραιν ὕπνου τι καταχεῖται γλυκύ.

κατέχεεν—cf. *Eg.* 1090,

καὶ μοῦδῶκει ἡ θεὸς αὐτῇ

τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαν.

ἔχεε(ν) uncontracted is aorist, the imperfect is ἔχει. For the contraction of such verbs see *Neu Phryg.* p. 300.

75. φροντίζων ὁδοῦ—‘thinking of a road’: so Blaydes, Meineke, etc. Green and others put a comma after φροντίζων, making ὁδοῦ depend on ἀτραπὸν, ‘a path to go by.’ Both rhythm and sense are in favour of the former view, if only the use of φροντίζων can be supported. φροντίζω is generally used in a negative sense of ‘not thinking much of’ somebody or something (125), or else absolutely in the sense of ‘pondering.’ Blaydes indeed cites Xen. *Mem.* iv. 8, 5, φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, and a passage from Pollux, but no other authorities. He adds ‘sed scripserat, ni fallor, comicus φροντίζων μόλις etc.,’ μόλις being written over μίαν in one manuscript. This however would lose the antithesis between ὁδοῦ and ἀτραπὸν.

76. ἀτραπὸν—cf. *Av.* 21,

οὐ γὰρ ἐστ’ ἐνταῦθά τις

ὁδός. ΠΕ. οὐδὲ μὰ Δί’ ἐνταῦθά γ’ ἀτραπὸς οὐδαμοῦ.

The distinction is found in many proverbial expressions, e.g. ὁδοῦ παρούσης τὴν ἀτραπὸν μὴ ζήτει, quoted by Blaydes from the *Proverbs* of Appian: so Ennius ap. Cic. *Divin.* i. 58, 132, qui sibi semitam non sapiunt alteri monstrant viam.

77. ἦν...τουτονί—πείθω often takes a double accusative, one of the person, the other a neuter cognate with the verb, e.g. Aesch. *Ag.* 1212, ἔπειθον οὐδέν’ οὐδέν. But πείθειν τινὰ ἀτραπὸν is quite different: though it may be justified by Thuc. ii. 21, 1, δόξαντι χρήμασι πεισθῆναι τὴν ἀναχώρησιν, if the reading be genuine (which is questioned). The explanation, I think, is to be found by understanding βαδίζειν or the like, ‘which if I can persuade him to take’: cf. *Av.* 1,

ὁρθὴν κελεύεις ἢ τὸ δένδρον φαίνεται;

The accusative of ‘the road by which’ is not uncommon; e.g. Thuc. v. 10, 6, ἔθει τὴν ὁδὸν ταύτην.

80. Φειδιππίδιον—a coaxing diminutive of endearment (ἡδιστα); cf. 222: *Ach.* 404, Εὐριπίδῃ, Εὐριπίδιον.

81. κύσον με κ.τ.λ.—Teuffel compares Soph. *Trach.* 1181, where the dying Heracles says to his son, on whom he is laying his last commands,

ἐμβαλλε χεῖρα δεξιὰν πρότιστά μοι·

and Hyllus responds

ἰδοὺ προτείνω κ.τ.λ.

82. ἰδοῦ—‘there,’ giving his hand; cf. 255, ἰδοῦ κάθημαι, 635 etc.

83. τουτονί—pointing to an image of Poseidon, or, according to the scholiast, to his own chariot or harness. The Athenians swore by Apollo ἀγνιεύς, whose statue stood by their doors, and the son naturally appeals to his own tutelary god, whose image he had placed near at hand. Dindorf indeed urges that οὗτος and οὐτοσί do not necessarily imply actual presence, but are often used emphatically where we say ‘that,’ e.g. Plat. *Gorg.* 470 D, ὁρᾶς Ἀρχέλαον τουτον τὸν Περδίκκον; Dem. *Fals. leg.* 447 § 331, Ξενοκλείδην τουτονὶ τὸν ποιητὴν ἐξεκέρυξεν. See the question which arises on line 1473.

84. μή μοί γε—cf. 433: *Vesp.* 1179, μή μοί γε μύθους.

87. τί οὖν πίθωμαι—‘what am I to obey you in?’ cf. *Vesp.* 760, ἴθ’, ὦ πάτερ, ἐμοὶ πιθοῦ. ΦΙ. τί σοι πίθωμαι; For this interrogative subjunctive see Goodwin § 287.

88. ἔκστρεψον—according to the scholiast, this is a metaphor from turning a dirty garment inside out, τὸ ἀλλάζειν τὸ πρὸς τὸ σῶμα μέρος ἔξω. Any way it suggests a complete change.

90. καί τι πείσει;—there is something deprecatory and insinuating about τι, and no alteration is needed.

91. νῆ τὸν Διόνυσον—forbidden to swear by Poseidon (83) the son appeals to the presiding deity of the theatre.

92. τῶκίδιον—another coaxing diminutive. οἰκίδιον, i.e. οἰκι-ίδιον from οἰκία: so καλίδιον, σηπίδιον etc. from words in -ία (Blaydes): δικαστηρίδιον (*Vesp.* 803), ἀργυρίδιον (*Plut.* 147), from words in -ιον.

93. ἐτέόν—cf. 35.

94. φροντιστήριον—a word apparently coined by Aristophanes, on the analogy of βουλευτήριον, δικαστήριον etc. ‘Contemplatory’ (cf. refectory) is approved by Mr Green as a translation; and it certainly represents both sound and sense. Dr Merry’s ‘Reflectory’ is better still.

The scholiast says that Socrates and his school were called φροντισταί, διὰ τὸ φροντίζειν περὶ ἀλλήλων καὶ διὰ τὸ μηδέποτε παύεσθαι τῆς φροντίδος, meaning, I suppose, that they spent their lives in thinking, and that their thinking never came to any practical good.

95. οἷ τὸν οὐρανόν—for the construction cf. ψύλλαν, 145: αὐτόν, 479 etc.

96. πνιγεύς—so *Av.* 1001, where Meton says

αὐτίκα γὰρ ἄῃρ ἐστι τὴν ἰδέαν ὄλος
κατὰ πνιγέα μάλιστα.

‘An oven’ or furnace is the received translation; but, as Mr Green

points out, something of the nature of a round cover seems certainly implied. This piece of natural science, according to the scholiast, was attributed by Cratinus in his *Panoptae* to the philosopher Hippo.

97. **ἄνθρακες**—διὰ τὸ ὑπὸ ἡλίου θερμαίνεσθαι (schol.). There may be some sort of etymological joke on *ἄνθρωποι*, which would not sound very unlike if pronounced by accent (Green). Socrates, as we often find in Plato, was given to such fanciful analogies.

98. **ἀργύριον ἦν τις διδῶ**—a transparent calumny in the case of Socrates, who notoriously never taught for gain; see note on 245.

99. **λέγοντα νικᾶν**—cf. 115, 1210 etc. The accusative depends on either word, or rather on the compound idea of both. For the use of *νικᾶν* cf. *Vesp.* 594, *γνώμην ἐνίκησεν*.

101. **μεριμνοφροντισταί**—i.e. *μεριμνηταί* and *φροντισταί*. Both words are applied to students and philosophers: cf. 951, and 1404. Eur., *Med.* 1228, derides *μεριμνητὰς λόγων* and *τοὺς σοφοὺς δοκοῦντας εἶναι*.

καλοὶ τε κάγαθοί—‘right worthy gentlemen’; a favourite phrase, says Blaydes, with the Socratic school.

102. **αἰβοί**—an expression of disgust, e.g. at a bad smell; here at the distasteful recollection of the men whom Pheidippides already knew by sight.

πονηροί γ’, οἶδα—‘a scrubby lot, I know’: or perhaps with a pause, ‘I know them.’

τοὺς ἀλαζόνας—‘those humbugs’: ‘*proprium et constans sophistarum epithetum*’ (Blaydes).

103. **τοὺς ὠχρίωντας**—‘the pale student’ has always been a stock figure in comedy, and the Smike-like Chaerephon was an unusually obnoxious specimen: cf. 504: *Vesp.* 1412.

ἀνυποδήτους—a peculiarity of philosophers and others who affected hardness and simplicity of life, and a characteristic habit of Socrates. Thus Phaedrus says when Socrates proposes to walk along the Ilissus, ‘It is lucky I came without my shoes; you never wear them’ (Plat. *Phaedr.* 229 A).

104. **ὦν**—sc. *εἰσί*: cf. 107. **Χαιρεφῶν**—a friend of Socrates from his youth; cf. Plat. *Apol.* 21 A, where the scholiast says he was lean and pale, a sycophant and parasite, dishonest and dirty. He was called the bat from his dark looks and thin voice.

105. **ἦ ἦ**—*Ran.* 271, *ἦ Ξανθίας*. The sound corresponds to our *eh!*

106. **ἀλλ’, εἴ τι κήδει**—a line of mock-tragic ring: *Ach.* 1028, *ἀλλ’ εἴ τι κήδει Δερκέτου Φυλασίου*.

ἀλφίτων—*ἀντὶ τοῦ χρημάτων, ὡς ἄγροικος, τουτέστι τῆς πατρῴας οὐσίας* (schol.).

107. **τούτων γενοῦ**—partitive genitive with *εἶναι*, *γίγνομαι* and the like; cf. *ὦν* (104): Dem. *Meid.* 579 § 202, *τῶν συγχαίροντων ἐξητάσθη τῷ δήμῳ*. For *μοι* cf. 116: so *σοι* 111.

σχαστάμενος—‘dropping,’

or 'cutting': so Plat. Com. ii. 628, καὶ τὰς ὀφρῦς σχάσασθε καὶ τὰς ὀμφακας, i.e. have done with your ill-temper. These are metaphorical and apparently slang uses of the word; derived, according to the scholiast, from rowing: Pind. *Pyth.* x. 51, κῶπαν σχάσον. The primary meaning of σχάζω, as is shown in Mr Green's note, is to cut or slit open: 'then what has been tightly done up is, by slitting, loosed or opened, and the cover or bands drop slack': cf. 740.

τὴν ἵππικὴν—Blaydes suspects the reading, as 'ἵππικὴ sine articulo legitur ubique apud nostrum, 27 etc.' Here however the article has an appropriate force='your taste for horses.'

108. οὐκ ἂν—cf. 5, 154: *Ach.* 966, οὐκ ἂν...εἰ δοίη γέ μοι: *Plut.* 928, οὐδ' ἂν εἰ δοίης γέ μοι.

109. φασιανούς—authorities ancient and modern alike are at issue whether horses or birds are meant. Dindorf with others pronounces for horses, his main argument being that φασιανικός is applied to a bird, not φασιανός. But Blaydes' note shows sufficient authority for φασιανὸς ὄρνις, while a Phasian breed of horses appears to be unknown: pheasants are therefore most likely meant.

A rich and luxurious man would keep them like peacocks, for show and for the table. Blaydes cites Aelian *N. A.* xiii. 18, ἐν δὲ τοῖς παραδείσοις τρέφονται μὲν καὶ ταῷς ἡμέραι καὶ χειροῇθεις φασιανοί. The son no doubt had other fashionable tastes as well as that for horses. Λεωγόρας—a rich gourmand (*Vesp.* 1268), father of Andocides the orator.

112. εἶναι παρ' αὐτοῖς—i.e. they possess this secret and can impart it (παραδιδόναι) to others: cf. Plat. *Gorg.* 452 C, ἀμφισβητεῖ Γοργίας τὴν παρ' αὐτῷ τέχνην μείζονος ἀγαθοῦ αἰτίαν εἶναι ἢ τὴν σὴν. Shortly before this passage παρὰ Γοργίᾳ has the same meaning, not 'in the estimation of Gorgias' as Cope renders it.

'To make the worse appear the better cause was the claim, not of Socrates and his followers, but of other rhetorical teachers and specially of Protagoras, who introduced the custom of teaching his disciples to argue for and against a given thesis with equal plausibility and ingenuity' (Rogers). Socrates however got the credit of such sophistry, as we learn from Plato, *Apol.* 18 B.

113. ὅστις ἐστί—'whatever that may be.' The sense applies to both λόγοι, of which Strepsiades had but little knowledge.

115. νικᾶν λέγοντα—for the construction cf. 99. Here the ἕτερος λόγος is as it were personified and is the subject of νικᾶν.

119. ἰδεῖν—i.e. to face them. As ἰδεῖν is rather 'to see' than 'to

look at' (βλέπειν), Meineke suggests μ' ἰδεῖν...διακεκναισμένον, making τοὺς ἱππέας the subject.

120. τοὺς ἱππέας—οἱ γὰρ ἱππεῖς εὐχρόοι καὶ ὑποδεδεμένοι καὶ ἐν γυμνασίοις ἐξεταζόμενοι καὶ ἐν παλαίστραις (schol.). τὸ χρώμα—Meineke considers that τὸν χρώτα or τὸ σῶμα would accord better with διακεκναισμένος: but it was the faces of the thinkers that particularly disgusted Pheidippides (103), and διακεκναισμένος is 'disfigured' generally.

121. μὰ τὴν Δήμητρα—εἰκότως τὴν Δήμητρα ὀμνυσιν, as it is a question of corn (schol.). ἔδει—future of ἐσθίω: *Pac.* 1357 etc. κατέδομαι, *Ach.* 1112 etc.

122. ὁ σαμφόρας—a horse marked with σάν, the Doric equivalent to σῖγμα: cf. 45. The σαμφόρας may have been a showy expensive horse, as Mr Green suggests, put on the outside (σειραφόρος), as he seems distinguished from the ζύγιος: see 1298.

123. ἐξελῶ σ' ἐς κόρακας—cf. *Lys.* xiii. 81, ἀπιέναι ἐκέλευσεν ἐς κόρακας ἐκ τῶν πολιτῶν.

125. ἄνιππον ὄντ'—so Blaydes, following Cobet's conjecture; 'nunquam enim post verbum περιορᾶν omittitur participium.' The son now goes away, leaving Strepsiades to make the best of the state of things.

126—221. Strepsiades, undismayed by his son's refusal, applies himself for admission to the school. A disciple, who answers his call, tells him some wondrous stories of the master's wisdom, and at length lets him in. He sees the students, and strange appliances for study, and finally Socrates himself suspended in a basket. The part of the disciple is taken by the actor who has represented Pheidippides.

126. οὐδ' ἐγώ—'I won't give in either,' i.e. any more than you; οὐδέ='also not,' as it generally means.

μέντοι—'nevertheless,' 'after all'; or perhaps simply a strong affirmation. πεσὼν γε κείσομαι—like a thrown wrestler; *Ecd.* 962, καταπεσὼν κείσομαι. The old man is determined not to be floored by his son's refusal.

127. **εὐξάμενος**—prayer was right and natural before a great undertaking. Thus Philocleon is called on to pray before trying to escape, *Vesp.* 388: and the rival tragedians with Dionysus pray before the poetic contest, *Ran.* 871, 885. **διδάξομαι**—‘I will get myself taught.’ Here *διδάξομαι* has the strict force of the middle; but it is a true passive, *Soph. Ant.* 726, *οἱ τηλικοῖδε καὶ διδαξόμεσθα δῆ;*

130. **σχινδαλάμους**—‘the nice hair-splittings of subtle logic’ (Rogers); so *Ran.* 819, *σχινδαλάμων παραξόνια*: lit. shavings or splinters.

131. **ιτητέον**—after a moment’s hesitation he nerves himself to the trial. **τί ταῦτ’ ἔχων στραγγεύομαι;**—‘why do I keep loitering?’; so 509, *τί κυπτάξεις ἔχων*; *Av.* 541, *ληρεῖς ἔχων*. *ταῦτα* is connected with the two words as a cognate accusative, ‘thus, in this fashion.’

132. **ἀλλ’ οὐχί**—we say ‘and do not knock’; the Greek idiom is with *ἀλλά*, cf. 227 etc. **παῖ, παιδίον**—knocking, and calling for an attendant; so Dionysus knocks at Heracles’ door (*Ran.* 37), and calls *παιδίον, παῖ, ἡμί, παῖ*. The two passages are much alike: so 1145.

133. **βάλλ’ ἐς κόρακας**—not addressed to the knocker, but applying to the circumstance. So we might say, ‘Confound it, who is this knocking?’: cf. *Vesp.* 835,

βάλλ’ ἐς κόρακας, τοιουτονὶ τρέφειν κύνα.

134. **Φείδωνος**—but, according to 65, the grandfather’s name was Pheidonides. **Κικυννόθεν**—from Cicynna, a deme of the tribe Acamantis.

136. **ἀπεριμερίμως**—*ἀσκόπως, ἀμαθῶς* (schol.); ‘without consideration’; cf. note on 101. **λελάκτικας** implies a violent assault on the door, like *κενταυρικῶς ἐνήλατο*, *Ran.* 38.

137. **ἐξήμβλωκας**—‘have spoiled, ruined’: strictly of an untimely birth ‘made abortive.’ Socrates was the son of a midwife, and used to say that he followed his mother’s trade, by helping others to develop their mental conceptions. **ἐξηυρημένην**—the tenses of *εὕρισκω* are perpetually found without the augment, and the old grammarians were at issue as to which forms were right, while some admitted both. It is certainly reasonable to follow the analogy of other verbs in *εὐ*, and to write *ἡῦρον, ἡῦρηκα*.

138. **τηλοῦ τῶν ἀγρῶν**—‘far away in the country’; a partitive genitive: cf. *ἐκὰς χθονός, ποῦ γῆς*; *huc viciniac*, and the like.

140. **ἀλλ’ οὐ θέμις κ.τ.λ.**—an unworthy sneer, as if Socrates grudged his teaching to the world at large; so 143.

141. **ἐγὼ γὰρ οὐτοσί**—*ἐαυτὸν δέικνυσι* (schol.), putting himself

forward as an intending pupil: *Eg.* 1098, καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τοῦτον ἡγερονταγωγεῖν.

143. **μυστήρια**—secrets, not to be divulged to the uninitiated. like the Eleusinian mysteries: cf. *τελουμένους*, 258.

145. **ψύλλαν ὁπόσους ἄλλοιτο**—the same construction as in 95. Dr Merry points out that this is a gibe at the dictum of Protagoras, πάντων μέτρον ἄνθρωπος. 'This saying represented every one as a law to himself, and denied any fixed principle of truth. Here the flea supplies its own scale for measurement.' τοὺς αὐτῆς πόδας—Blaydes says 'vulgata plane soloeca est,' and suggests τῶν αὐτῆς ποδῶν. But the predicative construction of ὁπόσους is quite right: one might say, ἀνῆρετ' ὅποσοι παρέειν οἱ ἄνδρες, lit. 'in what number the men were there': cf. *Soph. Ant.* 360, ἄπορος ἐπ' οὐδὲν ἔρχεται τὸ μέλλον, where οὐδὲν specifies the extent to which τὸ μέλλον applies.

146. **τὴν ὄφρυν**—the flea selects the prominent features of the sages, Chaerephon's bushy eyebrows and Socrates' bald head.

148. For the reading see the critical note. Blaydes, who reads πῶς δῆτα διεμέτρησε; 'measured the distance across,' cites *Lucian, Prom.* 6, ψυλλῶν πηδῆματα διαμετροῦντας, 'ubi ad hunc locum procul dubio respicitur.'

150. **τὰ πόδε**—its two hind feet, as if the flea were a biped.

151. **ψυχέσι**—this is Blaydes' correction, sc. τοῖς ποσί. Most manuscripts have *ψυγέση*, sc. τῇ ψύλλῃ. Dindorf with one manuscript reads *ψυχέση*, as the right Attic form. Herwerden has *ψυγέντος* (τοῦ κηροῦ), Meineke and Kock, *ψυχέντος*. **περιέφυσαν**—'formed round them.' **περσικαί** are women's shoes; *Eccl.* 319: *Thesm.* 734, *περσικὰς ἔχων*, of a man dressed like a woman.

152. **ὑπολύσας**—the proper word for taking off shoes: cf. *Vesp.* 1157, where ὑπολύου τὰς καταράτους ἐμβάδας (Cob.) seems the right reading, not ἀποδύου or ὑποδύου. **ἀνεμέτρει**—'he proceeded to measure the distance back.'

153. **ὦ Ζεῦ βασιλεῦ**—his favourite exclamation, see line 2. **τῆς λεπτότητος**—'what a subtle intelligence!' The genitive of exclamation is very common, e.g. *Vesp.* 161, Ἀπολλὼν ἀποτρόπαιε, τοῦ μαντεύματος. It gives the *cause* of astonishment and is analogous to such phrases as θαυμάζω σε τῆς τόλμης.

φρενῶν—*φρήν* is a tragic word, generally used by Aristophanes in lyric passages or in parody; see *New Phryn.* p. 9.

154. **τί δῆτ' ἄν**—sc. εἴποις: *Iys.* 399, τί δῆτ' ἄν, εἰ πύθοιο; For other ellipses with ἄν see 5, 108 etc.

157. **ὁπότερα**—‘which was his opinion’: **ὁπότερα** for **ὁπότερον**, as in Hdt. v. 119.

158. **κατά**—‘at’ or ‘by.’ The scholiast notes that gnats and such insects **πάντα διὰ τοῦ στήθους τὴν φωνὴν προίεται**. The sound is of course really produced by the vibration of the wings.

161. **διὰ λεπτοῦ δ’ ὄντος αὐτοῦ**—we should say ‘through this narrow passage.’ Blaydes illustrates the Greek construction by Thuc. vii. 84, 4, **ἐν κοιλῷ ὄντι τῷ ποταμῷ ταρασσομένους**.

162. **βία βαδίζειν**—‘passes violently’: cf. Plat. *Phaedr.* 254 A, **βία φέρεται**, ‘rushes violently.’ **εὐθύ**—with genitive ‘straight for’; *Av.* 1421, **εὐθὺ Περσέως**.

163. **κοῖλον πρὸς στενῷ**—these adjectives are in agreement respectively with the substantives in the next line. The idea is that the **ἐντερον** of the gnat is a narrow tube ending in a wide mouth, thus forming a trumpet. **προσκέμενον** is ‘fitted on,’ like the mouth of a trumpet.

166. **ὦ τρισμακάριος κ.τ.λ.**—with the nominative **ὦ** (or **ὦ**, vid. Stallbaum on Plat. *Phaedr.* 227 D) is an exclamation *about* a person; so *Vesp.* 900. For the following genitive cf. *Vesp.* 1292, **ὦ χελῶναι μακάριαι τοῦ δέρματος**. **διεντερεύματος**—‘insight into the inside’ is Blaydes’ rendering, in accordance with the scholiast. It is a word coined for the occasion, from **ἐντερον**, with a supposed allusion to **διερευνᾶν**, a word of philosophical investigation. **τρισμακάριος** thus refers to Socrates. But as some inferior manuscripts have **τρισμακάριοι**, Bentley suggested **τρισμακάριαι** referring to the **ἐμπίδες**. **διεντέρευμα** would then, as Mr Green says, be the ‘intestinal passage’ through the gnat’s body, at whose wondrous internal structure Strepsiades is so surprised. Besides, why should not **τρισμακάριος** agree with **πρωκτός**?

167. **φεύγων ἂν ἀποφύγοι**—*Vesp.* 479, **φεύγων, οὐκ ἀποφεύγει**; see Blaydes for other instances. Such combinations were not displeasing to the Greek ear. Strepsiades is thinking still of his own reasons for coming to Socrates.

168. **δίοιδε**—‘sees through’ i.e. knows thoroughly.

170. **ασκαλαβῶτου**—the same as **γαλεώτης**, 174, a spotted lizard, *stellio*.

171. **τὰς ὁδοὺς**—so 584.

174. **ἤσθην**—‘I like the idea’; so 1240: *Eq.* 696, **ἤσθην ἀπειλαῖς**. The Greek idiom is more exact than the English. We say ‘what do you say?’ but the Greek is **πῶς εἶπας**; **τί τοῦτ’ ἔλεξας**; i.e. at the moment when you spoke: so **τί ἐθαύμασας**; 185. There was a story of

Thales tumbling into a well while contemplating the heavens. The idea is here transferred to Socrates with a difference.

176. πρὸς τάλφιτ'—to get his supper; cf. 648. ἐπαλαμήσατο—'contrived.'

177. κατὰ τῆς τραπέζης κ.τ.λ.—the account is not very clear, nor meant to be; it is probably merely intended to astonish Strepsiades. I think the explanation given by Mr S. R. Winans is the most probable (*American Journal of Philology*, xvi. 1). He considers that Socrates is supposed to be skilled in magic arts. He performed in the φροντιστήριον some mystic geomantic process, by which he transferred a piece of meat (θυμάτιον) from the παλαίστρα to the table of his hungry disciples.

τῆς τραπέζης is usually taken to be a table by the altar on which the sacred vessels were placed and the victims cut up. But it is much better to understand it, with Winans, of the table in the φροντιστήριον used for calculations and diagrams. Nothing is said about Socrates leaving his headquarters.

λεπτὴν τέφραν—for drawing figures; sand or dust being the customary and proverbial surface for the geometrician's work: cf. Pers. *Sat.* i. 131, secto in pulvere metas: Cic. *de Nat. Deor.* ii. 18, 48, pulvis eruditus, i.e. the study of geometry: id. *Tusc.* v. 23, 64 (Archimedes) a pulvere et radio excitabo: Sen. *Ep.* 88, itane in geometriae pulvere haerebo?

κατὰ τῆς will thus be 'down over.' Teuffel however takes it as 'down from,' supposing that Socrates takes wood ashes from the table of sacrifice and spreads them on the ground.

178. κάμψας ὀβελίσκον—according to the scholiast, Socrates bent the straight spit or skewer, on which there was nothing to cook, into a hook with which to filch away the coat (reading *θοιμάτιον*). διαβήτην λαβών—one view is that Socrates bent the spit, and then used it as a pair of compasses. But surely, even if ὡς can be implied, the words cannot be equivalent to ὡς διαβήτην χρώμενος: and a proper pair of compasses must have been at hand in the φροντιστήριον.

179. ἐκ τῆς παλαίστρας κ.τ.λ.—i.e. by his skill in magic, as Winans holds. The other view is that Socrates, standing by the table of sacrifice, distracts the attention of the attendants by drawing his diagrams, and meanwhile appropriates the meat. θυμάτιον is Hermann's correction of *θοιμάτιον* and is now generally accepted. It makes rather better sense, especially with Winans' view of the passage. *θοιμάτιον* has however this to be said for it, that clothes-stealing from the παλαίστρα was a common offence, and as such guarded against by

special penalties. Still this very fact may have led a copyist into error in such an obscure passage. Besides, the article with *ἱμάτιον*, 'that cloak,' is out of place.

180. *τὸν Θαλῆν*—the allusion to Thales now gets a better point. He is apostrophized not as the wise man, but as the geometer who calculated eclipses and in the popular belief taught the Egyptians how to take the height of their pyramids' (Winans).

181. *ἀνύσας*—'at once'; *Vesp.* 398: with *τι*, 506 etc.

182. *Σωκράτη*—the reading of nearly all the manuscripts is *Σωκράτην*. The grammarians assign *Σωκράτη* to Plato, *Σωκράτην* to Xenophon: 'minime tamen sibi constant libri mss.' (Blaydes). Similar names e.g. *Δημοσθένης*, *Ἑρμοκράτης*, *Καλλικράτης*, generally have the accusative in *ην* according to manuscript authority.

183. *μαθητιῶ*—Blaydes gives a long list of verbs in *ιᾶν*, denoting mental or bodily inclination: we have another instance in line 44.

184. The door is thrown open, and the disciples are discovered at their studies. Their squalid and miserable appearance appals Strepsiades.

ὦ Ἡράκλεις—Heracles is invoked as the averter of ill (*ἀλεξίκακος*): *Av.* 93, *ὦ Ἡράκλεις, τουτὶ τί ποτ' ἐστὶ θηρίον*;

186. *τοῖς ἐκ Πύλου*—see Thuc. iv. 27—41. The Spartans from Sphacteria had been kept on short rations in the island, and were afterwards imprisoned at Athens. *Λακωνικοῖς*—adjective used as substantive, so *Ἀχαρνικοί*, *Ach.* 324.

188. *τὰ κατὰ γῆς*—the charge of investigating *τὰ ὑπὸ γῆς* and *τὰ ἐπουράνια* is repeatedly mentioned in Plato's *Apology*, e.g. 18 B. *βολβούς*—*τὰ λεγόμενα ὕδνα* (schol.): *ὕδνα* according to Liddell and Scott are probably truffles. *βολβοί* are mentioned as common articles of food, Plat. *Rep.* 372 C: Theocr. xiv. 17 etc.

189. *μὴ...φροντίζετε*—this is not worthy of your *φροντίς*. Strepsiades would prefer their considering points which might help him in his difficulties; see 197.

192. *ἐρεβοδιφῶσιν*—*Pac.* 793, *μηχανοδίφης* (*διφάω*). *ὑπὸ τὸν Τάρταρον*—beneath the lowest deep: *Τάρταρος δὲ ἐστὶν ὁ ὑπὸ γῆν κατώτατος τόπος* (schol.).

195. *ἀλλ' εἴσιθ'*—to the disciples, who are not to waste time out of doors. *ἐκεῖνος* is 'the master'; so *αὐτός*, 219.

197. *αὐτοῖσι*—so in *Vesp.* 172 the line begins with *αὐτόν* with no emphatic force.

198. *πρὸς τὸν αέρα*—'in the air'; turned to it, *πρὸς* implying

direction: cf. 771, πρὸς τὸν ἥλιον: *Vesp.* 772, πρὸς ἥλιον...πρὸς τὸ πῦρ καθήμενος: so σποδίζειν πρὸς τὸ πῦρ, to roast at the fire, Plat. *Rep.* 372 c, πρὸς τὸ φῶς (632), which Blaydes cites in illustration, differs as it has the idea of motion expressed: so πρὸς τὸν ἥλιον, *Thesm.* 69.

199. **ἐστίν**—the position of this word is very awkward. Blaydes' suggestion of οὕτω would be an improvement.

200. Strepsiades now enters the school and is amazed at the sight of astronomical and geometrical instruments. **πρὸς τῶν θεῶν** as usual asks a question or makes an appeal. **πρός** with the genitive is never used of swearing by a god in affirmation.

202. **τί;**—‘in what?’

203. **ἀναμετρεῖσθαι**—i.e. to measure; but Strepsiades understands it of portioning out land to the citizens, and asks if he means **τὴν κληρουχικὴν**, the land of conquered countries to which *κληροῦχοι* were assigned. For such allotments see Dict. Ant. *colonia*, i. 7.

204. **ἀστεῖον λέγεις**—‘a charming idea’; Strepsiades thinks that all the world is to be divided up. Rogers suggests as a Latin translation, ‘urbane dicis: urbi enim utile est callidum hoc commentum.’ In illustration of the passage he cites Plat. *Phaedr.* 227 D, ὦ γενναῖος, εἴθε γράψειεν κ.τ.λ....ἧ γὰρ ἂν ἀστεῖοι καὶ δημωφελεῖς εἶεν οἱ λόγοι, and Stallbaum's note thereon, ‘elegans est ambiguitas in vocabulo ἀστεῖοι, quod et de elegantia atque urbanitate et de communi utilitate capiendum.’

205. **σόφισμα**—‘device, scheme’: Hdt. iii. 152, πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκεε: often used in a bad sense of tricks, and so of verbal or logical tricks, quibbles, sophisms. **δημοτικόν**—‘popular’; the word, like *popularis* and *civilis*, is used both of persons and things.

206. **γῆς περίοδος πάσης**—‘a map of the whole earth’; Hdt. v. 49, χάλκεον πῖνακα ἐν ᾧ γῆς ἀπάσης περίοδος ἐνετέτμητο κ.τ.λ.: id. iv. 36, γῆς περιόδους γράψαντας.

208. **ἐπεὶ δικαστὰς**—the special local feature. ‘How the oracles are coming to pass,’ says Bdelycleon in the *Wasps*, ‘for I once heard that every Athenian should have a law-court of his own’ (*Vesp.* 799—804).

209. **ὥς**—usually explained as meaning ‘be assured that,’ as in *Ach.* 335, ὥς ἀποκτενῶ. There is a nearly similar usage in *Vesp.* 416. Kock however suggests τοῦθ' ὥς ἀληθῶς, ‘in very truth,’ and Cobet would omit the line. Blaydes approves of Dobree's conjecture of Ἀττικὴ for Ἀττικόν.

210. **Κικυννῆς**—a good illustration of the Greek way of naming a place by its inhabitants, e.g. **Λοκροί** etc.

211. **ἐνταῦθ' ἔνεισιν**—‘here they are down.’

212. **παρετάταται**—‘is stretched out’: Eur. *Hel.* 1673, **παρ' Ἀκτὴν τεταμένην νῆσον**.

213. **παρετάθη**—‘was stretched on the rack,’ distressed and tortured: Liddell and Scott give several instances of metaphorical usage in this sense. The allusion is to the subjugation of the revolted Euboea in 446: see Thuc. i. 114, 2, **Περικλέους στρατηγούντος κατεστρέψαντο πᾶσαν**.

214. **ὅπου 'στίν;**—sc. do you ask? The direct question is repeated indirectly; so 1248: *Ran.* 198, **τί ποιεῖς; ὅ τι ποιῶ;**

215. **τοῦτο πάνν φροντίζετε**—i.e. this is a matter well worthy of your **φροντίς**; cf. 189. Bentley's suggestion of **μεταφροντίζετε** is very ingenious and tempting, especially as there is a var. lect. **μέγα** for **πάνν**. Strepsiades, he supposes, seeing Sparta close to Athens on the map, imagines that the philosophers have brought it so near and begs them to remove it further. Bentley's conjecture is supported by the scholiast's explaining **φροντίζετε** by **μεταβουλεύεσθε**.

217. **νῆ Δέ'**—in accordance with Cobet's correction, connected with what follows, instead of with **οὐχ οἶόν τε**, which would naturally have **μὰ Δία**. **οἰμώξεσθ' ἄρα**—i.e. you will suffer from the Spartan invasions, as the scholiast says; or it may be simply a threat on the speaker's part, ‘the worse for you.’

218. **φέρει τίς γάρ**—so 342 and 370. Strepsiades now first catches sight of Socrates, who is shown suspended in a basket; in ridicule, it is suggested, of the mechanism by which stage deities appeared. The whole scene reminds one of Dicaeopolis calling on Euripides, *Ach.* 403 sq.

219. **αὐτός**—so pupils and servants styled ‘the master.’

220. **ἔθ' οὗτος**—‘come, you sir.’ **μέγα**—‘loudly’; *Vesp.* 963, **λέξον μέγα**: *Ach.* 103, **λέγε μείζον**, ‘louder.’

221. **μὲν οὖν**—‘no, you call him’; **μὲν οὖν**, ‘nay, rather,’ modifies what has gone before, strengthening an affirmative or suggesting a negative.

222—274. Strepsiades makes his application to the master, who promises to initiate him in the mysteries of his craft, and invokes the Clouds to aid him.

222. ὦ Σώκρατες κ.τ.λ.—cf. 80.

225. ἀεροβατῶ—this particular gibe is recalled in Plat. *Apol.* 19 C. By περιφρονῶ Socrates means ‘contemplate,’ ‘speculate on’; but Strepsiades understands him to mean ‘despise.’ For this latter sense see Thuc. i. 25, 4. The word takes either the accusative or genitive.

227. εἵπερ—sc. τοῦτο ποιεῖς: if you do look down on the gods, you do it from a basket, not on the level.

229. εἰ μὴ κρεμάσας—‘rarius *ei* μὴ cum participio’ is Elmsley’s comment. μὴ alone in the usual construction. Blaydes therefore suggests *ei* μὴ κρέμασα καὶ...κατέμιξά γ’. *ei* μὴ (ἐξηῦρον) κρεμάσας is Kock’s explanation, which avoids any grammatical difficulty, and is supported by examples.

By ‘suspending the intelligence’ the philosopher raises it above mere things of earth, and sets it free to range a boundless universe.

230. λεπτήν—note the force of the predicate, ‘in subtle admixture’; so 740. ἐς τὸν ὅμοιον ἀέρα—‘with the kindred air’ (Rogers): the air is ὁμοιολεπτομερής, ‘subtle like itself,’ as the scholiast explains.

232. οὐ γὰρ ἀλλ’—‘in very truth’; *Ran.* 58, οὐ γὰρ ἀλλ’ ἔχω κακῶς.

233. τὴν ἱκμάδα—the moisture, *τουτέστι τὸ νοητικὸν τῆς ψυχῆς*. Thus the mind is left dry and barren.

234. πάσχει δὲ ταυτό—‘the same is the case with cress,’ it dries up moisture in the ground and in those that eat it; πάσχει almost = ποιεῖ: this is a πάθος, ‘condition’ or ‘property,’ of the κάρδαμα.

236. ἡ φροντίς κ.τ.λ.—a hopeless muddle of the lesson. Strepsiades is in fact only half attending, as his head is full of his own needs.

239. ἦλθες δέ—*Pac.* 192, ἦκεις δὲ κατὰ τί;

240. χρήστων—note the accent, to avoid confusion with *χρηστῶν* from *χρηστός*. Here and in 434 *χρήστης* is a lender (*χράω*); in Demosthenes it is generally a borrower (*χράομαι*): cf. the epigram Anth. ix. 12. 2, πόδας χρήσας ὄμματα χρησάμενος, on a blind man carrying a lame man on his shoulders.

241. ἄγομαι, φέρομαι—Eur. *Troad.* 1310, ἀγόμεθα φερόμεθα: Dem. *de Cor. trier.* 1232, § 13, πάντας ἀνθρώπους ἄγει καὶ φέρει: so *ago, fero*.

τὰ χρήματ’ ἐνεχυράζομαι—‘I have my goods taken in pledge.’ The accusative may be simply one of reference and ‘limita-

tion,' or rather the special accusative used with words of depriving, defrauding etc.; cf. 24: *Ach.* 164, τὰ σκόροδα πορθούμενος.

242. ὑπόχρεως—cf. Dem. *Aphob.* i. 821 § 25, where Cobet replaces ὑπόχρεως for ὑπέρχρεως.

243. νόσος μ' κ.τ.λ.—'a galloping consumption seized my money' (Rogers). δεινὴ φαγεῖν—'lusus est in verbo φαγεῖν, quod de equis pariter ac morbis dicitur' (Blaydes): cf. φαγέδαινα (*Aesch. Fr.* 231): ἀδηφάγος νόσος (*Soph. Phil.* 313).

246. πρᾶττη—*Xen. Mem.* i. 6, 11, οὐδένα τῆς συνουσίας ἀργύριον πρᾶττει, shows the full construction with πρᾶττω and πρᾶττομαι, and vindicates Socrates from the poet's calumny.

247. ποίους θεούς;—a contemptuous question; cf. 367: *Vesp.* 1202, ποίας χάρακας, 'props indeed!': so πόθεν; 'nonsense,' no real question being intended.

248. νόμισμ'—'current coin,' i.e. gods do not pass current with us. Socrates means an accepted institution, as in *Soph. Ant.* 296; but Strepsiades understands actual coinage, and asks τῷ γὰρ ὄμνυτ'; 'why, what's your current medium for—swearing?' If the text be right, ὄμνυτ' is substituted for ἀγοράζετε or νομίζετε by a comic παρ' ὑπὸ νοίαν, and τῷ may be regarded as an instrumental dative. ὀμνύναι τινά is the construction for swearing by anyone. Besides this awkwardness of construction, there is a confusion of ideas when the next line comes in: people do not swear by coins. Blaydes therefore reads τῷ νομίζετ'; and suggests as possible τῷ γὰρ χρῆσθε; μὶν—; For dative with νομίζω cf. e.g. *Thuc.* ii. 38, 1, ἄγωσι καὶ θυσίαις νομίζοντες.

249. σιδάρεοισιν—'the Doric σιδάρεος, for σιδηροῦς, is always retained in speaking of the iron coinage of the Dorian colony, Byzantium, and the scholiast quotes from the Comic writer, Plato,

χαλεπῶς ἂν οἰκῆσαιμεν ἐν Βυζαντίοις
ὅπου σιδάρεοις (νομίζουσιν?)'

(*Neu Phryn.*, p. 49).

The σιδάρεος was a small coin, as we say 'a copper.' If the idea of the gods is not dropped by now, 'a poor, base coinage' is what is suggested.

251. ὀρθῶς—Blaydes gives a conjecture of Meineke, ἄτ' ἔστιν; ΣΤ. ὀργῶ νῆ Δί'. This is suggested by *Av.* 462, καὶ μὴν ὀργῶ νῆ τὸν Δία. No change however is needed. εἴπερ ἔστι γε—'if it is possible,' as in 322; not 'yes, if there's any truth,' as Rogers translates.

252. συγγενέσθαι... ἐς λόγους—*Vesp.* 472, ἐς λόγους ἐλθεῖν ἀλλήλοισι.

254. σκίμποδα—like the Pythia on the sacred tripod: Plat. *Protag.* 310 C, ἐπιψηλαφήσας τοῦ σκίμποδος, ‘feeling his way to the bed,’ as it was still dark. ‘The σκίμπος was a low and mean kind of bed, contemptuously assigned to Socrates in the *Nubes*, called also ἀσκάντης (633), and ὀκλαδίας (folding like a camp-stool, from ὀκλάζω) *Eq.* 1384, 1386’ (Wayte).

256. ἐπὶ τί;—‘what for?’ in alarm.

257. ὥσπερ με τὸν Ἀθάμανθ’—there is the same position of the enclitic με *Vesp.* 363, ὥσπερ με γαλῆν κρέα κλέψασαν | τηροῦσιν. Athamas, the faithless husband of *Nephele*, was brought on the stage by Sophocles, crowned with a chaplet, to be sacrificed to Zeus. Strepsiades, as Rogers puts it, fears lest *his* connexion with the Clouds (ἐγγγενέσθαι ταῖς Νεφέλαις) is to end in the same way, and with no *Hera*-cles to set him free again, as in the case of Athamas. ὅπως μὴ—‘do not’: ὅπως or ὅπως μὴ with the future, as a command or exhortation, is especially common in Aristophanes. It is sometimes found in combination with the imperative; *Ran.* 627, κατὰθου τὰ σκεύη χῶπως ἐρεῖς κ.τ.λ. See Goodwin, § 271 sq.

258. οὐκ—‘not so,’ this is not our purpose; cf. *Vesp.* 9, 77, 250 etc. ἀλλὰ ταῦτα πάντα—Mr Green well points out that there is no need to alter the text into πάντας ταῦτα. The sense is ‘all this (chaplet included) is essential at *our* initiations.’ ἡμεῖς is emphatic.

260. λέγειν τρίμμα—‘a practised hand at speaking’; *Av.* 430: so τρίβων, 869: περίτριμμα δικῶν, 447: Demosthenes calls Aeschines περίτριμμα ἀγορᾶς (*de Cor.* 269 § 127): cf. ἐντριβής. κρόταλον—‘a rattle’; so 448: lit. *Ildt.* ii. 60 etc. It appear to have been like our castanets; see Dict. Ant. παιπάλῃ—‘fine flour,’ i.e. a subtle rogue; παιπάλῃμ’ ὄλον, *Av.* 430. So Ajax calls the wily Odysseus ἄλημα, *Soph. Aj.* 381, 390: cf. *Ant.* 320.

According to the scholiast, Socrates accompanies each word with pantomimic action, rubbing some stones together, rattling them over the victim’s head, and pouring the dust over him like flour over a sacrifice.

261. ἔχ’ ἀτρεμεῖ—cf. 743: *Av.* 1200, ἔχ’ ἀτρέμας. Strepsiades is beginning to kick under his initiation. There are three forms of the adverb, ἀτρέμα, ἀτρέμας and ἀτρεμεῖ. Here most manuscripts have ἀτρέμας and R ἀτρεμεῖ, while most editors read ἀτρεμεῖ. οὐ ψεύσει γέ με—i.e. you don’t intend to cheat me; your promises, I see, will be kept to the letter.

262. καταπαττόμενος—‘I shall be flour indeed with all this peppering’ (Rogers).

263. *εὐφημεῖν κ.τ.λ.*—The metre is changed as Socrates begins a solemn invocation of his divinities. Sacred silence (*εὐφημία*) is first enjoined on the neophyte: cf. *Ach.* 237, *εὐφημεῖτε, εὐφημεῖτε*, when Dicaeopolis is beginning to inaugurate his truce: *Eg.* 1316, *εὐφημεῖν χρή*, when the renovated Demos is about to appear: *Pac.* 96, *εὐφημεῖν χρή*, when Trygaeus is starting on his beetle to the sky, etc. *ἐπακούειν*—so most editors, with R and V; cf. 274. In my edition of the *Wasps* I retained *ὑπακούει* (318) wrongly, as I am now inclined to believe. *ὑπακούω* is to listen to a request, answer a call, and the like. ‘Solennis librorum confusio inter *ἐπακούειν* et *ὑπακούειν*’ (Blaydes). Dindorf however considers that *ἐπακούειν* is used rather of the gods hearkening to prayers than of men merely listening.

264. *ὦ δέσποτ’ ἀναξ*—so Bdelycleon addresses Apollo (*Vesp.* 875); and the servant of Trygaeus appeals to Zeus (*Pac.* 90). But Air and Ether are the Zeus of Socrates, and he prays to them, as Euripides, his brother infidel, invokes the Ether as one of his own divinities (*Ran.* 793). The editors cite the lines of Euripides (Fr. 836),

*ὄρας τὸν ὑψοῦ τόνδ’ ἄπειρον αἰθέρα,
καὶ γῆν πέριξ ἔχονθ’ ὑγραῖς ἐν ἀγκάλαις·
τοῦτον νόμιζε Ζῆνα, τόνδ’ ἡγοῦ θεόν,*

which Cicero translates, *Nat. deor.* ii. 25, 65,

*vides sublime fusum, immoderatum aethera,
qui tenero terram circumiectu amplectitur?
hunc summum habeto divom, hunc perhibeto Iovem.*

ἔχεις τὴν γῆν μετέωρον—the earth was in the centre of the universe, surrounded by the Air, which in its turn was surrounded by the Ether, ‘qui constat ex altissimis ignibus’; see Cic. *Nat. deor.* ii. 36, 91. *μετέωρον* is predicate with *ἔχεις*, ‘holdest suspended in mid air.’

265. *αἰθήρ*—cf. 569: *Ran.* 892, where Euripides invokes *αἰθήρ, ἐμὸν βόσκημα*.

266. *τῷ φροντιστῇ*—meaning himself; Socrates was eminently the thinker, and the title devolved on his disciples; cf. 414, 456 etc. Strepsiades was scarcely as yet a member of the band.

267. *μήπω γε*—so 196. *τοῦτ’ ἐπύξωμαι*—*τοῦτ’* is his *ἱμάτιον*: part of it passed over (or under) the right arm (*Dict. Ant.* ii. 320, *pallium*); this part he wished to ‘wrap round himself’ in fear of rain.

268. *τὸ δὲ... ἐλθεῖν*—the infinitive of exclamation with *τό* is common in Aristophanes; cf. 819: *Av.* 5 and 7 etc.: also without *τό*, *Vesp.* 835, *τοιούτων τρέφειν κύνα*: see Goodwin §§ 787 and 805. *μηδὲ κυνῆν* is adopted by most editors for the manuscript reading *μὴ κυνῆν*,

which will not scan. Blaydes however prefers *μὴ κυνέην*, and shows that the resolved form is admissible in anapaests; e.g. *βελέων*, *Vesp.* 615. The *κυνῆ* was mainly for country wear; cf. *Vesp.* 445. Thus Laertes wore a goat-skin *κυνῆ* when working on the farm, *Hom. Od.* xxiv. 231. In the city the Athenians went with heads uncovered.

269. *πολυτίμητοι*—a regular epithet of gods; cf. 293. Hence the joke in *Ach.* 759, *παρ' ἅμ' πολυτίματος ἅπερ τοῖ θεοί.* τῷδ' εἰς ἐπίδειξιν—'to show yourselves to this man.' Blaydes gives numerous instances of similar construction with *ἄγειν*, *ἐλθεῖν* etc. from Herodotus; and adds *Eur. El.* 1236, *ἐς φανεράν ὅψιν βαίνουσι βροτοῖσιν.*

270. *εὔτ' κ.τ.λ.*—Socrates turns to each quarter of the heavens, invoking the clouds, like deities, to appear from wherever they may be. *ἐπ' Ὀλύμπου...χιονοβλήτοις*—the summit of the Thessalian Olympus, the abode of the epic gods, is covered with perpetual snow. It is roughly speaking north of Athens.

271. *᾽Ωκεανοῦ...κήποις*—the gardens of the Hesperides may be meant, Ocean 'the father of waters,' and of clouds, being especially the main sea in the far west beyond Atlas; or *κήποι* may be used for 'realm.' *ἴστατε*—the regular word with *χοροῦς*; *Dem. Meil.* 530 § 15 etc. *νύμφαις*—for their delight, or in their honour. The suggested reading *νύμφαι*, whether vocative or nominative, is very prosaic.

272. *Νείλου προχοαῖς*—*Aesch. Suppl.* 1025, *Νείλου προχοαῖς σέβωμεν ὕμνοις.* *Νείλου* follows *ὑδάτων*, or *προχοαῖς ὑδάτων* together, the two words forming one idea. The poetic dative of place seems undoubtedly admissible in anapaests; *λείπει δ' ἐπί.* as the scholiast says. Meineke however inserts *ν*. For *προχοαῖς* Dindorf reads *προχοαῖς* dependent on *ἀρύτessθε*, on the authority of Suidas (on *ἀρύτessθαι*). But it seems very clumsy to talk of 'drawing the outflow of a river in golden pitchers.' *χρυσέαις* is here an anapaest, according to Dindorf and Blaydes, but it may be a dissyllable; see Lid. and Scott for the license of *ῥ*. *ἀρύτessθε*—the Attic form. The word is, I think, used absolutely here, 'you are drawing (water),' but Lid. and Scott, like Blaydes and Merry, take it with *ὑδάτων* as a partitive genitive; while Teuffel renders 'aus dem Wasser.' The rhythm of the line is against this view. *πρόχοισιν*—this form seems undoubtedly right, as the best manuscripts have *προχόοισιν*, and *πρόχους* is declined like *νοῦς*. The 3rd declension dative *προχοῦσιν*, which is read by some here and *Eur. Ion* 435, may be due to the false analogy of *χονσίν* (from *χοῦς*, *χός*).

273. *Μαιώτιν λίμνην*—the sea of Azov, due north-east of Athens.

Μίμαντος—ὄρος Θράκης, says the scholiast; but Hom. *Od.* iii. 172, ἢ ὑπένερθε Χίοιο, παρ' ἡνεμόεντα Μίμαντα, shows that it was a promontory in Ionia, east from Athens.

274. **ὑπακούσατε**—‘hearken to my call,’ appear, in answer to my prayer. Here ὑπ- has the better manuscript authority. Dindorf, Meineke and others however prefer ἐπακούσατε, which is simply ‘hearken.’ The question is whether ὑπακούσατε is an appropriate word to address to goddesses; see note on 263. ὑπακούω is certainly used in entreaties to superiors, e.g. *Ach.* 405, where Dicaeopolis is supplicating Euripides; see also line 360. **τοῖς ἱεροῖσι χαρεῖσαι**—‘pleased with our rites.’ From the var. lect. Blaydes surmises that the right reading may be τοῖς ἱερεῦσι φανείσαι, but, as he points out, χαρεῖς is common in such invocations; e.g. *Thesm.* 978, καὶ Πᾶνα...ἄντομαι...ἐπιγελάσαι ταῖς ἡμετέραισι χαρέντα χορείαις.

Parodos of the Chorus.

275—290. The opening song and the corresponding Antistrophe (299—313) are heard behind the stage. The Clouds are perhaps dimly seen in the background, but the chorus does not fully come on till 328.

275. **ἀέναοι**—the epithet of waves and streams, and so of clouds which are drawn from them.

276. **ἄρθῶμεν**—cf. ἄρθητε, 266. **φύσιν**—‘form,’ as in 503: so *Vesp.* 1071; and often in tragedy. The accusative ‘of respect’ follows φανεραί.

εὐάγητον—apparently ‘bright,’ a word not found elsewhere; see Lid. and Scott for εὐᾶγῆς and εὐᾷγῆς. Here the *a* must be long, as the ending of the line corresponds to εὐάνδρον γᾶν, 300. Merry considers it the Doric form of εὐήγητον (ἡγεῖσθαι) ‘easily drawn.’ Blaydes reads εὐάχητον, ‘loud-sounding.’

280. **ἴνα**—for ὅπου, according to the scholiast, ‘where resting, we look,’ etc.; but ‘that,’ according to Blaydes, who says we should otherwise have ὅθεν. The following verb ἀφορώμεθα proves nothing, as it may be either indicative or subjunctive.

281. **τηλεφανεῖς σκοπιάς**—Blaydes, following Green’s suggestion, reads τηλεφανοὺς σκοπιάς, ‘from a conspicuous height’; ‘quomodo enim

σκοπίας prospicere apte dicantur Nubes, quae ipsae has σκοπίας occupent?' and, as Mr Green says, more often σκοπία is the height *from* which one looks. Still, from a mountain top the most striking thing is the sight of other peaks; and the singularly beautiful verses as they stand give a glorious suggestion of a mountain view.

282. καρπούς ἀρδομέναν—lit. 'watered as to its fruits (corn).'

283. κελαδήματα—Eur. *Phoen.* 212, Ζεφύρου πνοιαῖς...κάλλιστον κελάδημα.

284. κελάδοντα—an epic participial form, as if from κελάδω (=έω): Hom. *Il.* xviii. 576, πὰρ ποταμόν κελάδοντα etc.

285. ὄμμα γάρ—the sun is shining brightly, and the mists leave the waters and valleys to gather in the form of clouds round the mountain tops. For ὄμμα αἰθέρος, 'the eye of heaven,' cf. Soph. *Ant.* 104: Eur. *Iph. T.* 194, ἱερὰς ὄμμ' αὐγὰς ἄλιος. So the noun is νικτὸς ὄμμα (*ib.* 110), ὀφθαλμός, βλέφαρον. ἀκάματον—an epithet of the unvarying, and so unwearying powers of nature: Hom. *Il.* xviii. 484, ἥελιον τ' ἀκάματα: thus Addison,

'The unwearied sun, from day to day,
Does his Creator's power display.'

289. ἀθανάτας ιδέας—the genitive depends on ἀποσεισάμεναι, 'from our immortal form.' If the dative be retained, it must be taken as instrumental with ἐπιδόμεθα, 'in our immortal forms.' But the sense is poor, and the double dative construction thus involved is awkward. For ιδέας 'form,' cf. *Av.* 1000: the Clouds are now about to appear in human shape.

291. μέγα σεμναί—Aesch. *Prom.* 647, μέγ' εὐδαιμον: often in Homer.

292. βροντῆς—thunder, the scholiast says, was imitated by pouring pebbles from an ἀμφορεύς into a bronze caldron. The machine was called βροντέιον or ἤχεϊον.

296. οὐ μὴ σκώψει κ.τ.λ.—for this construction, expressing a strong prohibition, cf. Goodwin § 297 sq. and App. II. It is common in Aristophanes, cf. 367, 505: *Vesp.* 397: *Ran.* 202. It is to be noted that the manuscripts mostly have the subjunctive, as in the present passage.

τρυγοδαίμονες—a sort of compound of τρῆξ (τρηνφδοί) and κακοδαίμονες, 'those wretched comedians,' who try to raise a laugh by low and unseemly jokes.

297. αἰοδαῖς—'with' or 'for' songs. Either construction with κινείται is strange, 'mira locutio' as Blaydes says. He accordingly reads αἰδεῖν, and suggests as possible αἰοδόν, or αἰοδᾶν, in agreement with θεῶν.

Meineke and others adopt *σμῆνος αἰοδῆς*, with *θεῶν* dependent = 'raised by goddesses.' But 'a swarm of song' is an almost impossible phrase, even if it could mean a singing swarm, while 'a swarm of goddesses' is natural and simple.

300. *λιπαράν*—*λιπαραί*, 'bright,' was the cherished epithet of Athens, since Pindar first bestowed the title: *Acch.* 640, *ἤμετο πᾶν ἄν διὰ τὰς λιπαράς, ἀφύων τιμὴν περιάψας*, 'a compliment for anchovies,' as being smooth and shiny. The accusatives are governed by *ὀψόμεναι*.

302. *οὐ κ.τ.λ.*—the pride and glory of Athens was her devotion to the gods, who were honoured there above all other cities with mysteries and offerings, and temples and feasts.

σέβας ἀρρήτων ἱερῶν— 'where is reverence of mystic rites,' not to be divulged to common ears.

303. *μυστοδόκος δόμος*—the temple at Eleusis in which the initiated were received.

ἀναδείκνυται, 'is thrown open.'

305. *οὐρανίοις θεοῖς*—'the gods of heaven' are contrasted with Demeter and Coré who were worshipped in the mysteries.

δωρήματα

—sc. *ἐστί*: for the dative cf. *Aesch. Pers.* 523, *γῇ τε καὶ φθιτοῖς δωρήματα*: *Soph. Trach.* 668, *τῶν σῶν Ἡρακλεῖ δωρημάτων*.

307. *πρόσοδοι*—'processions,' as at the Panathenaea; *Pac.* 396, *καὶ σε θυσίαισιν ἱεραῖσι προσόδοις τε μεγάλαισι διαπαντός, ᾧ δέσποτ', ἀγαλοῦμεν αἰεί*.

309. *εὐστέφανοι*—the priests, the altar, and the victim were crowned with garlands.

310. *παντοδαπαῖς ἐν ὥραις*—other cities had special seasons of sacred ceremony, but at Athens there was a perpetual round of feast and sacrifice: *διὰ τὸ πάντα θρησκεύειν τοῖς θεοῖς θέουσι καὶ πανηγυρίζουσιν αἰεί* (schol.). Blaydes reads *παντοδαπαῖσιν* for *παντοδαπαῖς ἐν*, and makes a similar alteration in line 285. He observes 'librarii saepe praepositionem ἐν inferserunt.'

311. *ἡρί τ'...Βρομία χάρις*—*τὴν παροῦσαν ἐορτὴν λέγει* (schol.). The great Dionysia, 'the delight of Bromius' or Bacchus, were held in the month Elaphebolion in the early spring. The *Clouds* came out at this festival.

ἐπερχομένῃ—'recurring': the form is rare: *Aesch. Prom.* 98, *ἐπερχόμενον*: see Horton-Smith, *Conditional Sentences* p. 464, on the use of *ἐρχομαι* in Attic Greek.

312. *ἐρεθίσματα*—contests, lit. 'provocations,' the competition of rival choirs.



314—509. The Clouds having come at the Master's call amaze and terrify Strepsiades. He is taught the meaning of their changing forms, and learns that they alone are deities. In the end he surrenders himself to their teaching.

316. **ἀνδράσιν ἀργοῖς**—poets and philosophers, says the scholiast, who deal with nothing but words; οἱ γὰρ ἀργοὶ κεχῆνασιν εἰς τὰς νεφέλας.

317. **γνώμην**—‘intelligence’; σύνεσιν καὶ φρόνησιν, ὡς τὰ δέοντα νοεῖν (schol.): Green and Merry render it ‘sententiousness.’ **διά-λεξιν**—λόγων ἐμπειρίαν, ὥστε τὰ νοηθέντα φράζειν ‘argument,’ power of discussion.

318. **τερατεῖαν**—παραδοξολογίαν, making marvellous statements.

κροῦσιν—ἀπάτην: ποικιλίαν καὶ στροφὰς λόγων, δι’ ὧν τοὺς διαλεγομένους σοφίζόμεθα καὶ ἀπατῶμεν. **κατάληψιν**—εὕρεσιν (schol.), ‘comprehension’ or ‘conception.’ Merry renders it ‘over-mastering,’ comparing *Eq.* 1379,

γνωμοτυπικὸς καὶ σαφὴς καὶ κρουστικὸς
καταληπτικὸς τ’ ἄριστα τοῦ θορυβητικοῦ,

‘masterful over the noisy mob.’

319. **ταῦτ’ ἄρα**—‘this then is why my soul is winged.’ The voice of the Clouds has raised Strepsiades into an airy realm, μετέωρα φρονεῖ ἤδη, as the scholiast says. For ταῦτα ‘therefore,’ cf. 335, 353 etc.

320. **λεπτολογεῖν**—‘refine.’ Blaydes points out that we should expect the middle form, on the analogy of σεμνολογεῖσθαι, μικρολογεῖσθαι etc., cf. 1496. The active form λεπτολογεῖν is however found in Lucian, and Aristophanes has καταλεπτολογήσει, *Ran.* 828. **καπνοῦ**—of fleeting nothings: Soph. *Ant.* 1171, καπνοῦ σκιᾶς οὐκ ἂν πριαίμην. So light-headed, empty spendthrifts are called καπνοί.

στενολεσχεῖν—‘discourse subtly’: ‘comice formatum ut ἀδολεσχεῖν’ (Blaydes).

321. **γνωμιδίῳ γνώμην νύξας**—‘having pricked wit with a witticism’ (Merry). This represents the verbal play, but γνωμίδιον is rather a little idea or maxim, sententiola. νύξας suggests either testing (pricking a bubble) or provoking. The editors cite Cic. *de or.* ii. 38, 158, ipsi (dialectici) se compungunt suis acuminibus. **ἐτέρῳ λόγῳ**

ἀντιλογῆσαι—‘to contradict another argument,’ or ‘with another argument’: συνάψας ἕτερον λόγον τῷ ῥηθέντι ἀντιθεῖναι (schol.).

323. πρὸς τὴν Πάρνηθ'—‘the theatre being open to the sky, Socrates was able to direct the gaze of Strepsiades towards Mount Parnes, on the Boeotian frontier, and to pretend that the Clouds were to be seen ‘coming softly down’ the hill side, ‘trailing aslant through the hollows or the thickets,’ on their way to the theatre. It may be doubted whether Parnes was actually visible to the spectators. Probably the Acropolis hid the view’ (Merry). ἤδη γὰρ ὁρῶ—‘fingit haec Aristophanes,’ is Hermann’s comment, i.e. the Clouds are not really seen till they come on by the usual entrance for the chorus.

324. αὐταί—predicative, ‘there they come in troops, through the valleys and the woodlands, sideways there.’ Photius has preserved a fragment from an edition of this play in which the Clouds are represented as irritated by their discourteous reception:

εἰς τὴν Πάρνηθ' ὀργισθεῖσαι φρουδαὶ κατὰ τὴν Λυκαβηττόν,
i.e. they sail over Lycabettus, which was close on the north-east of Athens, on their way back to Parnes.

326. ὥς οὐ καθορῶ—either ‘(I ask), since I can’t see them’; or ‘know that I can’t see them’ (cf. 209). παρὰ τὴν εἴσοδον—by which the chorus entered. The Clouds now come crowding in like the chorus in the *Birds* (296),

ὦναξ Ἄπολλον τοῦ νέφους. ἰοὺ ἰοὺ.

οὐδ' ἰδεῖν ἔτ' ἔσθ' ὑπ' αὐτῶν πετομένων τὴν εἴσοδον.

μόλις οὕτως—sc. ὁρῶ αὐτάς. Hermann’s emendation is generally adopted, but the reading is not quite satisfactory. Blaydes has νῦν ὁρῶ ἤδη μόλις αὐτάς. οὕτως is ‘even as it is,’ even now; or possibly it modifies μόλις, like μάψ οὕτως, ἀπλῶς οὕτως etc. ‘just, merely.’

327. εἰ μὴ λημᾶς κολοκύνταις—‘unless your eyes are bleared with pumpkins’: *Plut.* 581, Κρονικαῖς λήμας λημῶντες. Hence Lucian has χύτρας λημῶντες, and such expressions became proverbial; see quotations in Blaydes.

328. κατέχουσι—‘fill,’ ‘cover’; cf. 572.

331. βόσκουσι—‘keep’; often, but not necessarily, used in a contemptuous sense. σοφιστάς—what they were we are told, seers, doctors, dithyrambic poets. We may render the word ‘professors’ for the nonce.

332. θουριομάνταις—one Lampo is especially meant. He was a seer, and was sent by Pericles in 444 in charge of a colony to the site of the ancient Sybaris, which received the name of Thurii. The scholiast on *Av.* 521 adds, ἔτυχε δὲ καὶ τῆς ἐν πρυτανείῳ σιτήσεως. ἱατρο-
τέχνας—such as Hippocrates, whose posterity were fed in the prytaneum.

He wrote, says the scholiast, *περὶ ἀέρων, τόπων καὶ ὑδάτων*. σφρα-
γιδονυχαργοκομήτας—from σφραγίς, ὄνιξ, ἀργός, κομήτης, 'lazy long-
haired fellows with onyx rings,' or 'with rings to their very nails,' or
'with rings and well-trimmed nails.' It would seem that the prophets
and physicians posed as exquisites in dress and appointments.

333. *κυκλίων τε κ.τ.λ.*—the 'tune-twisters of cyclic choruses' are
dithyrambic poets. They too competed at the festivals, and their
choruses were furnished by the *choregi*. *κάμπειν* and *καμπή* are often
used of 'turns and twists' in speech or verse; cf. 970. The dithyrambic
bards were 'fed by the Clouds,' for their themes were air and sky and
storms, as Strepsiades goes on to show: cf. too *Av.* 1387: *Pac.* 830,
where the souls of dithyrambic poets are said to 'flutter in the
air.'

ἄνδρας μετεωροφένakas—in apposition with the accusative before.
The 'air-humbugs' are here the poets, as the following context plainly
shows. For *μετεωροφέναξ* cf. *μετεωροσοφιστάς* (360): *Plat. Rep.* 488 E,
μετεωροσκόπον τε καὶ ἀδολέσχην: *ib.* 489 C, *τοὺς ἀχρήστους λεγο-
μένους καὶ μετεωρολέσχας*: and a number of like disparaging terms in
Blaydes.

335. *ταῦτ' ἄρ'*—cf. 319. Now follow specimens or parodies of
dithyrambic diction. *στρεπταίγλαν*—'ray-turning hostile onset,'
τὴν στρέφουσιν τὴν αἴγλαν καὶ ἀφανίζουσιν (schol.), i.e. diverting and
obscuring the sun's beams.

336. *πλοκάμους θ'*—'locks of hundred-headed Typho'; clouds torn
by whirlwinds. *πρημινούσας*—connected with *πρήθω*, *πρηστήρ*,
and formed like *τετρεμαίνω* (294).

337. *ἀερίας διεράς*—these adjectives agree with *νεφέλας* implied:
'then they called them (*ἐποίουν*) airy, liquid.' Reisig reads *ἀερίας διεράς*
'of the moist atmosphere,' making *ἀερία* a substantive: Meineke and
others have *ἀερίους διερούς*, in agreement with *οἰωνοῦς*. *γαμψούς*—
'hooked fowls which swim in air,' i.e. they write of such, or actually
called the clouds such names.

338. *ἀντ' αὐτῶν*—'in return for these' the Clouds rewarded them
with sumptuous fare. *κατέπινον*—'swallowed' generally. The
poets were entertained by men of wealth, and in particular by the
choreus while the chorus was training.

339. *κεστῶν*—the *κέστρα* was a costly fish, and the banquet is a
refined and dainty one. The Athenians generally were not great meat-
eaters but preferred fish and game. *τέμαχος* is properly used of
fish, not meat: *Eq.* 283, *ἄρτον καὶ κρέας καὶ τέμαχος*. *κιχηλᾶν*—

Doric for *κεχλῶν*, the whole line being Doric in imitation of these dithyrambics.

340. *διὰ μέντοι τάσδ'*—‘yes, but it’s thanks to these goddesses.’
τί παθοῦσαι—*τί παθὼν τοῦτο ποιεῖς*; ‘what possesses you, induces you to do this?’ *τί μαθὼν τοῦτο ποιεῖς*; ‘with what idea, on what principle, do you do it?’

341. *εἴξαι*—*Av.* 96 and 383; *Eur. Hel.* 497; *Plat.* etc. cf. *εἴξεις* (1001).

342. *ἐκεῖναι*—sc. *νεφέλαι*, ‘for *they* (γ’) are not like this.’ *ἐκεῖναι* are the clouds he is used to, *αὗται* (infr.) those which appear on the stage.

343. *δ’ οὖν*—*ceterum*, ‘however,’ ‘any way.’ This is the best supported reading and makes good sense.

ἐρίοισιν πεπταμένοισι: *Hom. Od.* vi. 45, *αἶθρη πέπταται ἀνέφελος*; *Verg. G.* i. 397, *tenuia nec lanae per caelum vellera ferri*.

344. *αὗται δὲ*—the vowel is lengthened before *ρ*, as in *Thesm.* 781, *τοῦτὶ τὸ ῥῶ μοχλοθρόν*, a license derived from epic poetry. *ῥίνας ἔχουσι*—they had grotesque masks with enormous noses, according to the scholiast.

346. *ἦδη...εἶδες*—766, *ἦδη...έόρακας*; *Ran.* 62, *ἦδη ποτ’ ἐπεθύμησας*; *Κενταύρῳ ὁμοίαν*—‘saepissime in hoc genere metri corripitur et longa vocalis et diphthongus ante vocalem, ut in 352, *λύκοι ἐξαίφνης*: 355, *Κλεισθῆνη εἶδον*: 365, *μόναι εἰσί* etc.’ (Blaydes). The clouds assume the shapes of all sorts of animals in the sky, why then may they not appear like women? The editors illustrate this passage by *Cic. de div.* ii. 21, 49, and Shakespeare, *Antony and Cleopatra*, iv. 12, 3,

‘Sometime we see a cloud that’s dragonish,

A vapour sometime like a bear or lion,’ etc.

also the well-known scene in *Hamlet* iii. 2, 360.

348. *πάνθ’ ὅ τι*—‘all kinds of things, whatever they please’: *Eur. Ion* 233, *πάντα θεᾶσθ’ ὅ τι καὶ θέμις*. There is no need to alter *πάνθ’* to *πᾶν* ‘anything,’ which Cobet thinks necessary.

349. *τῶν λασίων τούτων*—‘those shaggy fellows’; cf. 296. *τὸν Ξενοφάντου*—according to the scholiast this was Hieronymus, a dithyrambic poet: cf. *Ach.* 389.

351. *Σίμωνα*—satirized by Eupolis also for peculation: in line 399 he appears as a perjurer.

352. *τὴν φύσιν*—‘speciem, figuram,’ according to Blaydes, as in 505, and often. But here it is rather his nature (character), which

is represented by the shape taken by the Clouds.
they at once assume the shape of wolves: *Vesp.* 97,

ἐγένοντο—i.e.

ἦν ἔδη γέ που γεγραμμένον
υἶδν Πυριλάμπους ἐν θύρᾳ Δῆμον καλόν,
ἰὼν παρέγραψε πλῆσιον κημὸς καλός.

These are not strictly gnomic aorists, implying repetition, but denote that the consequence follows the cause or occasion at once.

353. ταῦτ' ἄρα—cf. 319 etc.: ταῦτα is repeated, as in 1052. **Κλεώνυμον**—a big coward, a perpetual butt of Aristophanes, *Ach.* 88: *Eq.* 1290: *Vesp.* 19 etc.

355. **Κλεισθένη**—satirized for his effeminate ways and appearance, *Ach.* 18: *Eq.* 1374: *Vesp.* 1187 etc.

356. τινὲ καῶλφ—Thuc. i. 70, 1, καὶ ἅμα, εἴ τινες καὶ ἄλλοι, ἄξιοι νομίζομεν εἶναι.

357. οὐρανομήκη—'heaven-high'; cf. 459: Hom. *Od.* v. 239, and *Ildt.* ii. 138, of tall trees. Ar., *Rhet.* iii. 7, 11, instances it as a compound word, suitable to the language of emotion; συγγνώμη γὰρ ὀργιζομένῳ κακὸν φάναι οὐρανομήκες (see Cope's note). ῥήξατε—so 960: *Ildt.* i. 85 etc.: so *rumper* vocem, questus etc. Verg.: Tac. *Ann.* vi. 20, rupta voce.

358. παλαιογενές—no compliment, as the scholiast points out, but implying that Strepsiades is old and silly. The chorus in fact utter the poet's feeling towards his characters. **θηρατά**—ἀντὶ τοῦ ἰχνευτὰ λόγων, ἢ ζηλωτὰ, ἢ μετιῶν λόγους (schol.).

359. λήρων ἱερεῦ—'high priest of subtlest nonsense.'

360. μετεωροσοφιστῶν—see note on 333.

361. πλὴν ἢ—praeterquam: *Thesm.* 532: *Ildt.* ii. 112. The phrase is not common, though it is logically right, as πλὴν implies comparison. πλὴν εἰ is a common variant in the manuscripts, and is read here by Meineke and Kock. **Προδίκω κ.τ.λ.**—this may be genuine praise, as Rogers following Bergler thinks, but probably not. The passage in the *Birds* (692) where Prodicus is mentioned has a depreciatory ring, and he is classed with 'idle talkers' in the lines from the *Tagenistae* (Frag. 418, Poet. Sc.)

τὸν ἄνδρα τόνδ' ἢ βιβλίον διέφθορεν,
ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἰς γέ τις.

Prodicus was a native of Ceos and one of the most respected of the Sophists. To him is due the well-known allegory of the Choice of Hercules (Xen. *Mem.* ii. 1, 21). He wrote περὶ ὁρθότητος ὀνομάτων, distinguishing between apparent synonyms. This subtlety lent itself

naturally to Plato's banter, as we find in the *Protagoras*; but the work was probably good and useful. Prodicus' 'fifty drachma lecture' is mentioned in the *Cratylus* 384 B, and *Ar. Rhet.* iii. 14, 9.

τῷ μὲν... σοὶ δέ—commentators follow the scholiast in calling the construction 'anacoluthous,' as if πλὴν ἢ Προδικῷ καὶ σοὶ should have preceded. It is however rather 'chiastic,' ἢ σοι being understood with ἄλλω in line 360, and then the order of the persons reversed. Rogers expresses the construction well:—

'Since there is not a sage for whom we'd engage our wonders more freely to do,

Except, it may be, for Prodicus: he for his knowledge may claim them, but you,

Because as you go, you glance to and fro, and in dignified arrogance float.'

362. βρενθύει—'stalk with an air'; *Pac.* 26: 'give oneself airs,' *Lys.* 887. Alcibiades adapts this passage when he is describing the demeanour of Socrates in the retreat from Delium, *Plat. Symp.* 221 B, ἔπειτα ἔμοιγε ἐδόκει, ὦ Ἀριστόφανες, τὸ σὸν δὴ τοῦτο, καὶ ἐκεῖ διαπορεύεσθαι ὥσπερ καὶ ἐνθάδε, βρενθυόμενος καὶ τῷ φθαλμῷ παραβάλλων, ἡρέμα περισκοπῶν καὶ τοὺς φίλους καὶ τοὺς πολεμίους. In peace and war alike Socrates glanced keenly and quietly from side to side; ταυρηδὸν ὑποβλέψας ὥσπερ εἴωθει is said of him, *Plat. Phaed.* 117 B.

363. κἀνυπόδητος—cf. 103. καὶ ἡμῖν—'in reliance on us,' or, 'on the strength of (your friendship with) us,' like κομᾶν ἐπὶ τινι etc. (Blaydes).

364. ὦ γῆ, τοῦ φθέγματος—cf. 153: *Ach.* 64, ὠκβάτανα, τοῦ σχήματος.

365. φλύαρος—'rubbish': *Lys.* 860, λῆρός ἐστι τᾶλλα πρὸς Κινησίαν, 'to Cinesias,' i.e. compared with him.

367. ποῖος Ζεὺς;—a contemptuous question, as in 247. οὐ μὴ ληρήσεις;—see note on 296.

368. ἀπόφηναι—elsewhere Aristophanes uses the active. Blaydes therefore suspects the reading, the more so as ἔμοιγ' has no appropriate force.

370. ὕοντ'—sc. τὸν θεὸν or τὸν Δία. Both expressions are found, though ὕει is generally used alone as if impersonal: *IIdt.* ii. 13, εἰ μὴ ἐθελήσει ὕειν ὁ θεός: *Theogn.* 25, οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ὕων πάντεσσ' ἀνδάνει οὐτ' ἀνέχων. ἦδη τεθέασαι;—='have you ever seen?' cf. 766, 1061.

371. χρῆν—so ἐξῆν, ἔδει etc. (without ἄν), of what ought or might

be done (but is not): see Goodwin, § 415 sq., 419. αἰθρίας—cf. νυκτός, χειμῶνος, etc. and perhaps φρουῆς line 721. The ι is here long, as in κονίας, *Ach.* 18. The editors cite *Lucr.* vi. 400,

denique cur nunquam caelo iacit undique puro

Iupiter in terras fulmen sonitusque profundit?

372. προσέφυσας—ἤρμουσας, προσῆρμουσας, is the scholiast's explanation; 'you have fitted (adapted) this illustration admirably to your present argument': cf. *Aesch. Suppl.* 276, καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ, where Professor Tucker notes that the sense is derived from that of making one thing 'grow on to' another: i.e. so that the tale is all of a piece, welded together.

375. ὦ πάντα σὺ τολμῶν—for Socrates would rob Zeus of his thunder; cf. *Soph. O. C.* 761, ὦ πάντα τολμῶν: *Aesch. Sept.* 671, φωτὶ παντόλμῳ φρένας.

376. φέρεσθαι—like *ferri*, 'to move, rush,' used of the motion of heavenly bodies, the sweep of winds, and the like.

377. κατακρημνόμεναι—'hanging down'; κρήναι (=κρέμαι) occurs *Eur. El.* 1217: *Aesch. Sept.* 229, κρηναμενᾶν νεφελᾶν: *Eur. Herc. Fur.* 520, ἐκκρήνασθε etc.

δὲ ἀνάγκη—best taken with what follows (Green); most editors however put the comma after ἀνάγκη. Either way 'ἀνάγκη was used by the physical philosophers of the day to express what we now call natural laws, such as gravitation; Democritus affirming that πάντα κατ' ἀνάγκη γίνεσθαι' (Merry), *Diog. Laert.* ix. 7, 45. βαρεῖαι—'being laden,' by reason of their weight.

378. εἰς ἀλλήλας κ.τ.λ.—so *Anaxagoras* (*Diog. Laert.* ii. 9) called thunder σύγκρουσις νεφῶν and lightning ἔκτριψις νεφῶν: the Epicureans held similar views later; cf. *Lucr.* vi. 96,

principio tonitru quatiuntur caerulea caeli

propterea quia concurrunt sublime volantes

aetheriae nubes contra pugnantibu' ventis.

379. Strepsiades is not satisfied with the 'how'; he wants the 'why,' and he still believes there must be a personal will at the head of things.

380. αἰθέριος δῖνος—the 'etherial whirl,' meaning the motion and revolution of the heavens, was the physical dogma of the day; ἐθρυνεῖτο παρὰ τοῖς φυσικοῖς (schol.). It was known through Euripides, e.g. *Alc.* 244, οἰράναι δῖναι νεφέλας δρομαίον: cf. *Lucr.* v. 622, cum caeli turbine ferri. δῖνη was the more common word; but δῖνος is adopted here, as sounding like a proper name and resembling δῖος and Διός. The

scholiast says that Strepsiades takes *δῖνος* to mean a round earthen pot; see also 1473.

ἐλελήθην—so Cobet, followed by Meineke and Kock: most manuscripts have *ἐλελήθει*, so Merry and Blaydes: Teuffel reads *ἐλελήθη*. See note on 1347.

381. **ὁ Ζεὺς οὐκ ὦν κ.τ.λ.**—i.e. his non-existence etc.; cf. 1241, *Ζεὺς ὀμνύμενος*, 'swearing by Zeus': *Vesp.* 27,

δεινὸν γέ τοῦστ' ἄνθρωπος ἀποβαλὼν ὄπλα.

382. **ἀτάρ**—a particle of transition rather than of opposition, 'but still,' 'but, by the way.'

384. **πυκνότητα**—'compression' (Merry); see 406: also the explanation of the sound in 164.

385. **τῷ**—i.e. *τίνι*, 'by what (proof)?': *Plut.* 48, *τῷ τοῦτο κρίνεις*; *Eur. Ion* 1344, *τῷ τόδε γινῶναι με χρή*; **ἀπὸ σαντοῦ**—another of the master's 'homely illustrations'; cf. 234.

386. **Παναθηναίοις**—at this festival each city which was a colony of Athens sent an ox for sacrifice, so that there was feasting in plenty throughout the town.

387. **διεκορκορύγησεν**—so *κορκορυγή*, 'rumbling,' *Pac.* 991: *Lys.* 491.

388. **δεινὰ ποιεῖ**—sc. *ἡ γαστήρ*. *δεινὸν* or *δεινὰ ποιεῖν* is to make an outcry or uproar; *δεινὰ ποιεῖσθαι* to take a thing ill, be indignant; cf. 583: *Λαν.* 1093, *δεινὰ ποιῶν*: see note on *Thuc.* v. 42, 3, *οἱ Ἀθηναῖοι δεινὰ ἐποιοῦν νομίζοντες ἀδικεῖσθαι*. The active refers to external manifestations, noises etc., while the middle expresses the subjective feeling.

390. **ἐπάγει**—'brings in,' 'brings up.'

392. **τυννουτούι**—'(only) so big'; *συναγαγὼν δὲ τοὺς δακτύλους φησὶ τοῦτο* (schol.): *Ach.* 367: *Ran.* 139. For the illustration cf. *Lucr.* vi. 128 sq.

393. **μέγα**—'loud'; cf. *Vesp.* 963, *λέξον μέγα*, 'speak up.'

396. **τοὺς δὲ ζῶντας περιφλύει**—*alios autem vivos amburit* (i.e. *salva vita*): *quasi praecessisset τοὺς μὲν* (Blaydes). *περιφλύει δὲ ἐπιπολῆς καίει* (schol.), 'scorches.'

398. **Κρονίων ὄζων**—'smelling of old-world notions.' The *Cronia* was a feast held in Hecatombaeon; while *Κρόνος* and such words denote anything out of date; cf. 929 and 1070: *Plut.* 581, *Κροναῖα λήμαις λημῶντες*.

βεκκεσέληνε—'pre-Adamite booby,' if we may so say. The first half of this comic word is generally taken as an allusion to *βεκός*, which

the Egyptian king learned, by experimenting with two infants, to be the *oldest* word for bread (Hdt. ii. 2); it may however be simply chosen for its contemptuous sound. The second half suggests *προσέληνοι*, which the Arcadians claimed to be.

399. *εἴπερ κ.τ.λ.*—such reasoning was naturally adopted by the Epicureans: see especially two well-known passages in Lucr., vi. 386 sq. and 416 sq. For the position of *δῆτ'* cf. *Eg.* 18 and 810. *Σίμων'*—see 351.

400. *Κλεώνυμον*—cf. 353. *Θέωρον*—*Ach.* 134: *Vesp.* 42 etc.: 'ut periurus, rapax, moechus, adulator saepius carpitur' (Richter).

401. *Σούνιον κ.τ.λ.*—from Hom. *Od.* iii. 278,
ἀλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ' ἄκρον Ἀθηνέων.

Hence the long *a* in *ἄκρον* and the Ionic form *Ἀθηνέων*.

402. *τί μαθών*;—see note on 340. Here the manuscript authority is much stronger for *μαθών* than for *παθών*. *δρῦς γ'*—*γ'* is only in a few manuscripts, but is required for emphasis, cf. 342.

403. *ἀτάρ κ.τ.λ.*—the line stands in the text as it is generally edited. Possibly however *ἀτάρ* (382) is the transition to the question 'what *is* the lightning?' and *εἶ σὺ λέγειν φαίνει* should be printed as a parenthesis. If it were *εἶ γάρ* (which would not scan) there would be no doubt. For *εἶ σὺ* Teuffel and Blaydes read *εἶ γε*.

404—407. Cf. Lucr. vi. 124 sq. and 276 sq. Teuffel also cites Arrian from Stob. *Eth. Phys.* i. 29, 2, *ξηροὶ ἄτμοι ἐν νέφει ἀποληφθέντες, ἔπειτα ῥηγνύντες βία τὸ νέφος βροντάς τε καὶ ἀστραπὰς ἐξέφηναν*. Kock adds the dictum of Metrodorus from Plut. *Mor.* 893 E, *ὅταν εἰς νέφος πεπηγὸς ὑπὸ πυκνότητος ἐμπέσῃ πνεῦμα, τῇ μὲν θραύσει τὸν κτύπον ἀποτελεῖ τῇ δὲ πληγῇ καὶ τῷ σχισμῷ διανγάζει*.

405. *ὑπ' ἀνάγκης*—cf. δι' ἀνάγκην, 377.

406. *ἔξω φέρεται σοβαρός*—'bursts out violently': Plut. 872, *ὡς σοβαρός εἰσελήλυθεν*. *πυκνότητα*—see 384.

407. *τοῦ ρόιβδου καὶ τῆς ρύμης*—*Av.* 1182, *ρύμη τε καὶ πτεροῖσι καὶ ροιζήμασι*. The sound of such words represents the sense, as our rush, roar and the like.

408. *Διασίοισιν*—cf. 864: Thuc. i. 126, 6, *Διάσια ἃ καλεῖται, Διὸς ἑορτὴ Μελιχίον μεγίστη*: it was held on the 23rd of Anthesterion.

409. *ᾧπτων*—R has the participle *ὀπτῶν*, which is read by Teuffel and Meineke, the latter putting no stop after the line before: cf. *Ach.* 24, *ἄωπλιαν ἦκοντες, εἶτα δ' ὥστιοῦνται*. *γαστέρα*—a paunch or haggis: it had to be pricked or slit to let out the steam: Hom. *Od.*

xviii. 44, γαστέρες αἰδ' αἰγῶν κέατ' ἐν πυρί: cf. ib. xx. 25 sq. ἔσχων—παρὰ τοῖς ἀρχαίοις ἔσχων ἀντὶ τοῦ ἔσχαζον καὶ ἐκέντον (Phryn.): σχᾶται is found in Hippocrates.

410. ἡ δ' ἄρ'—‘and so it got inflated’; ἄρα, ‘accordingly.’ διαλακήσασα—*Pac.* 381, λακήσομαι: *Theocr.* ii. 24, λακεῖ μέγα.

414. εἰ μνήμων εἶ—‘this list of virtues that the chorus commends to Strepsiades represents just those that his contemporaries assigned to Socrates; *Xen. Mem.* i. 2, 1: so *Plat. Symp.* 220 A, B' (Merry). So *Diogenes Laertius* (ii. 5, 27) says of Socrates, οἱ κωμωδοποιοὶ λανθάνουσιν ἑαυτοὺς δι' ὧν σκώπτουσιν ἐπαινοῦντες αὐτόν. He cites the present passage, with sundry variations, which may be due to quoting from memory or, as Teuffel suggests, to his having the former edition of the *Clouds* before him.

τὸ ταλαίπωρον—indifference to bodily needs was especially practised and enjoined on his disciples by Socrates, whose own hardiness was proverbial.

417. καὶ γυμνασίῳ—this must mean the abuse of γυμνάσια, if the reading be right. *Diogenes* however has κἀδηφαγίας ‘gluttony.’ *Naber* suggests καὶ βαλανείων, which agrees with 991 and 1054. Other suggestions are κἀγυμνασίας and καὶ συμποσίῳ, which last is adopted by *Blaydes*.

ἀνοήτων—‘follies’ i.e. sensual excess.

419. πράττων—in public matters and political life.

420. οὐνεκά γε—‘for’ i.e. so far as concerns: *Ach.* 958, εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα. *Bergler* and other editors quote a list of qualities like these as claimed by a would-be pupil in *Aristophon's Pythagorist*, *Athen.* vi. 238 C (34).

421. τρυσιβίου—‘wearing out life,’ i.e. hardy.

θυμβρεπιδείπνου—‘sage-dining’; λάχανα μόνα τρωγούσης εὐτελῇ (schol.): *Ach.* 254, βλέπουσα θυμβροφάγον (=θύμβραν): *Eccl.* 1178, λαβὼν λέκιθον ἔν' ἐπιδειπνῆς.

422. ἀμέλει—practically an adverb going with what follows, ‘with absolute confidence I would’ etc.; cf. 488. Most editors however put a comma after ἀμέλει (or θαρρῶν), making ἀμέλει a real imperative, ‘have no concern, I would’ etc.

ἐπιχαλκεύειν παρέχοιμ' ἄν—‘I would let myself be hammered on,’ like iron on an anvil, i.e. I could stand any amount of moulding and fashioning. The construction with παρέχω without ἑμαυτόν is not uncommon; e.g. *Soph. Aj.* 1146, πατεῖν παρείχε τῷ θείλοντι: *Plat. Charm.* 176 B, ἣν ἐπάδειν παρέχης Σωκράτει.

423. ἄλλο τι—you will then acknowledge no gods but what we do? The construction is understood in two ways: (1) ἄλλο τι is taken as = *nonne*? sc. ἄλλο τι ὅητα (ποιήσεις ἢ) οὐ νομεῖς etc.: so Teuffel, and most editors: (2) the order is οὐ νομεῖς ἄλλο τι οὐδὲν θεόν (or οὐδὲν οὐν νομεῖς). This is the view taken by Dindorf, who urges that the Platonic interrogative ἄλλο τι (ἢ) is ‘alienissimum quum omnino ab Aristophane tum praesertim ab hoc loco.’ Blaydes indeed suggests that the phrase is a mannerism intentionally ascribed to Socrates here, but this seems fanciful; it is rather a mannerism of Plato’s. But for the balance of authority in favour of (1) I should accept Dindorf’s view. It involves however a harsh order of words, unlike the beautiful clearness of Aristophanes.

οὐδέν is better in any case than οὐδένα because of the following ἄπερ, and is necessary with (2).

νομεῖς—‘acknowledge’; *Eg.* 1338, ἐμὲ νομίζοις ἂν θεόν: *Plat. Ap. Socr.* 24 B, Σωκράτη φησὶν ἀδικεῖν θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα.

424. τὸ χάος τουτί—hitherto Strepsiades has been taught only the divinity of the Clouds. Now three powers are cited, as three are appealed to in 264, 5 and 627: ‘mos erat per tres deos, ut idoneum testium numerum, iurare’ (Blaydes). γλώτταν—so Euripides invokes αἰθὴρ ἐμὸν βύσκημα καὶ γλώττης στρόφιγξ (*Ran.* 892).

426. οὐδὲ σπείσαιμ’—so Cobet, for οὐδ’ ἂν of most editions. The second ἂν is omitted *Eg.* 1057.

ἐπιθείην—*Vespr.* 96, λιβανωτὸν ἐπιτιθεῖς νομμηγία.

427. δρῶμεν—conjunctive, ‘what we are to do.’

430. ἑκατὸν σταδίοισιν—*Ran.* 91, Εὐριπίδου πλεῖν ἢ σταδίων χαλίστερα.

432. ἐν τῷ δήμῳ—in the ἐκκλησία: *Vespr.* 594, ἐν τῷ δήμῳ γνώμην ἐνίκησεν: cf. 99.

433. μή μοί γε—‘no moving great resolutions for me’: cf. 84: *Vespr.* 1179, μή μοί γε μύθους.

434. ἀλλ’ ὅσα—‘just enough to,’ sc. τοσαῦτα μόνα (ἐπιθυμῶ λέγειν) ὅσα: *Vespr.* 1288, οὐδὲν ἐμοῦ μέλον, ὅσον δὲ μόνον εἶδέναι. στρεψοδικῆσαι—‘to wrest the right for myself’ (Green): *At.* 1468, στρεψοδικοπανουργίαν. Hence the name Strepsiades (schol.).

435. ἱμέρεις—a lofty, tragic word; ‘nusquam alibi in comoedia Graeca superstite occurrit’ (Blaydes).

436. προπόλοισιν—‘ministers’; *Plut.* 670, τοῦ θεοῦ ὁ πρόπολος.

437. δράσω—cf. *Vespr.* 385, δράσω τοίνυν ὑμῖν πῖσυνος.

438. κοππατίας—cf. 23. ἐπέτριψεν—‘ruined.’

439. **χρήσθων**—‘let them use (me),’ with cognate accusative ὅ τι βούλονται: *Thesm.* 212, ἐμοὶ δ’ ὅ τι βούλει χρῶ λαβών. According to the reading adopted by Meineke this cognate goes with the following infinitives and there is no stop after βούλονται; see critical note. Blaydes marks a lacuna after νῦν οὖν, or suggests νῦν μοι χρήσθων, ‘vix enim omitti potest pronomen.’

440. **τοῦμόν**—so Cobet and others: the manuscripts have τό γ’ ἐμόν, ‘yea, this my own.’

441. **παρέχω τύπτειν**—cf. 422: the active infinitive is the regular construction: Plat. *Euthyd.* 285 C, παρέχειν ἐμαντὸν τοῖς ξένοις δέρειν. Here the subject of πεινῆν etc. is ἐμέ, while αὐτούς comes in again as the subject of δείρειν. Dr Merry thus represents the clause, ‘I hand over this body of mine to them for beating, for hunger, thirst’ etc. Note the irregular contraction of πεινῆν, διψῆν.

442. **ρίγῳ**—see *Vesp.* 446: ριγῶ has generally an irregular contraction with ω, φ, instead of ου, οι. **ἀσκὸν δείρειν**—‘to beat (or flog) into a wine skin’; ἤθελον ἀσκὸς δεδάρθαι, from a fragment of Solon: *Eq.* 370, δερῶ σε θύλακον.

443. **εἴπερ διαφευξοῦμαι**—cf. 1035: Soph. *Oed. Col.* 54, εἴπερ ἄρξεις τῆσδε γῆς, ‘if you mean to be king.’

445. **ἴτης**—‘go-ahead’; δι’ αὐτῶν χωρῶν πραγμάτων (schol.): Plat. *Protag.* 349 E, καὶ ἴτας γε ἔφ’ ἃ οἱ πολλοὶ φοβοῦνται ἰέναι. ἰταμός is more common.

447. **περίτριμμα**—cf. 260. Dem. (*de Cor.* 269 § 127) calls Aeschines περίτριμμα ἀγοράς.

448. **κύρβις**—‘a walking statute-book: the κύρβεις were triangular pyramids of wood revolving on a pivot, whereon were written the laws of Solon’ (Merry): cf. *Av.* 1354. **κίναδος**—*Av.* 430: Soph. *Aj.* 103: Dem. etc.

τρύμη—lit. ‘a hole’; ὁ τετρημένος σφύδρα καὶ πεπερονημένος ἐν τοῖς πράγμασιν, ὃν ἡμεῖς τρύπανόν φαμεν (schol.). τρύπανον is an auger, and the meaning may be a fellow who will pierce and force his way, ‘sharp as a needle’ as Mr Green says.

449. **μάσθλης**—*Eq.* 269, ὡς δ’ ἀλαζών, ὡς δὲ μάσθλης: lit. a soft and supple strap. **γλοιός**—lit. coagulated oil; hence a slippery fellow, or perhaps a dirty rogue.

450. **κέντρων**—either a ‘goader,’ or one who is whipped or goaded, as in Soph. *Frag.* 309, μαστιγῆαι, κέντρωνες. **ἀργαλέος**—‘an awkward customer’ (Merry).

451. **μαπτυλοίχός**—‘a lick up of dainty dishes.’ This is Bentley’s conjecture, and is adopted by Kock, Meineke, Green, and

other editors. It is not free from objections, as *μαπτήη*, 'cibi genus,' (Mart. xiii. 92, 2, inter quadrupedes mattya prima lepus), was a Macedonian word, not yet introduced in Athens. Besides, daintiness is not a quality which Strepsiades would claim, but rather indifference to dainties. The word may however merely mean 'a trencher-scraper,' one who can look out for himself.

The manuscript reading is *ματιολοιχός*, which is explained by the scholiast as *μικρολόγος* or *μάταια βουλευόμενος καὶ λοχῶν*, and by the old grammarians as *ὁ περὶ τὰ μικρὰ πανούργος καὶ λίχνος*. *μάτιον* γὰρ τὸ *μικρόν*.

455. *ἔκ μου χορδῆν*—*Eq.* 372, *περικόμεματ' ἔκ σου σκευάσω*: *Plaut. Mil.* i. 1, 8, *farcitum facere ex hostibus*.

456. *παραθέντων*—'let them serve up.'

459. *οὐρανόμηκες*—cf. 357.

465. *ἄρα...ἄρα*—'shall I then?'

468. *ὥστε γε*—'yea, so that' etc. *ἐπὶ ταῖσι θύραις καθῆσθαι*—coming to the doors, or sitting at the doors of any one, means applying for his counsel or help. The old gibe was that riches were better than wisdom, for philosophers haunted the doors of the rich, but the rich did not frequent the doors of the wise.

470. *ἀνακοινοῦσθαι*—'to communicate,' with or without accusative expressed, and with dative of the person: so the active, 197. *ἐς λόγον ἐλθεῖν*—'to confer'; cf. 252.

472. *πράγματα*—'causes': the accusative follows *ἀνακοινοῦσθαι*, *ἐς λόγον ἐλθεῖν* being thrown in parenthetically (Green). Dr Merry however takes *πράγματα* etc. as dependent on *συμβουλευσομένους*. *ἀντιγραφάς*—strictly the defendant's 'plea' or rejoinder, but often used more generally: see *Dict. Ant.* *πολλῶν ταλάντων*—'worth many talents,' i.e. involving great sums.

475. *ἄξια σῇ φρενί*—'wishing to take counsel with you on matters meet for your great wisdom' (Green); cf. *Ach.* 8, *ἄξιον γὰρ Ἑλλάδι*: *Eq.* 616, *ἄξιόν γε πᾶσιν ἔστιν ἐπολολύξαι*. Teuffel and Blaydes put a comma after *ἄξια σῇ φρενί*, making it appositional with the words before.

476. *ἀλλ' ἐγχείρει*—turning to Socrates, 'take in hand, begin.' *προδιδάσκειν*—here the preliminary lessons may be implied; but the word is often equivalent to *διδάσκειν*, the *προ* suggesting the teacher's leading and the scholar's progress.

479. *μηχανὰς...προσφέρειω*—of plans and means, *Eur. Iph. T.* 112, *πάσας προσφέροντε μηχανὰς*. Hearing of the 'engines' which are to be

'brought to bear' on him Strepsiades cries out as if in fear of an armed assault: Thuc. ii. 58, 1, μηχανὰς τῇ Ποτιδαίᾳ προσέφερον: ii. 76, 4, μηχανὰς προσῆγον τῇ πόλει. According to Poppo scaling-ladders are especially meant.

481. **τειχομαχεῖν μοι**—like μάχεσθαι μοι. **τειχομαχεῖν** occurs three times in Thucydides, without a case following.

485. **σχέτλιος**—'poor wretch.'

487. **ἀποστέρειν**—Teuffel suggests that there may be a joke in ἀποστ—ίρειν (=λέγειν). Meineke and Kock suspect the genuineness of 486, 7: Green puts them after 488.

488. **ἀμέλει**—cf. 422.

489. **ἄγε νῦν ὅπως κ.τ.λ.**—*Ach.* 253, ἄγ' ὅπως...οὔσεις: Goodwin § 273. **προβάλλω**—Socrates means 'propound'; in which sense *προβαλεῖ* is perhaps the true reading *Vesp.* 21, as suggested by Green. The word is also used of throwing things to a dog, 'when I drop you a scrap of wisdom'; cf. *Vesp.* 916. With the following **ὑφαρπάσει**, 'snap up,' this naturally suggests **κυνηδόν**.

493. **δέδοικά σ'**—the subject of the subordinate sentence is made the object of the main verb: Thuc. iv. 1, 1, φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπέλθωσιν. Teuffel cites *Ter. Eun.* 610, metuo fratrem ne intus sit.

The manuscripts vary between **δέη** and **δέει**: most editors read **δέει**, 'I fear you (actually) need whipping'; see Goodwin § 365 and 369.

494. **τί δράς**—Dr Blaydes takes this as conjunctive, 'what are you to do?' while 'pro indicativo perverse accipit senex rusticus.' But more probably Socrates is simply asking if whipping does his pupil good, or perhaps if it is likely to get the teacher into trouble.

495. **ἐπισχῶν ὀλίγον**—he does everything in an orderly and deliberate way: [Dem.] *Energ.* 1150 § 38, ἐπιμαρτυράμενος τοὺς παρόντας ἡμυνάμην. The simple **μαρτύρομαι** occurs 1222, 1297.

496. **ἀκαρῇ**—sc. χρόνον: *Plut.* 244, ἐν ἀκαρεῖ χρόνῳ. **διαλιπών**—Isocr. *de fac.* 10, ὀλίγον χρόνον διαλιπόντες, πάλιν κ.τ.λ. **δικάζομαι**—'I bring my action.'

497. **ἴθι νῦν**—Socrates is satisfied of his pupil's fitness, or else thinks further questions useless. He bids him take off his cloak, to prepare for philosophic training, or as one about to be initiated (schol.). Strepsiades however fears a beating. This cloak is somehow missing afterwards, see 856 and 1498, and Strepsiades loses his shoes as well, 719.

This passage in some degree supports the rendering *θοιμάτιον*, 179.

498. **γυμνούς**—in the *χιτών* only, so 965. *ἔθος ἦν τοῖς τότε φιλοσόφοις ἐν χιτῶνιον μόνον ἐνδεδυμένους καὶ ἡμιγύμνους καθημένους φιλοσοφεῖν* (schol.). **νομίζεται**—1416, 1420.

499. **φωράσων**—searchers for stolen goods had to leave their clothes behind, that they might not carry property in with them and then pretend to have found it: Plat. *legg.* 954 A, *φωρᾶν ἂν ἐθέλη τις τι παρ' ὁτιοῦν, γυμνὸς ἢ χιτωνίσκον ἔχων, ἄζωστος κ.τ.λ.*

503. **τὴν φύσιν**—Socrates means 'in character,' but Strepsiades understands 'appearance'; see 276.

504. **ἡμιθνής**—ἐπεὶ ἰσχυρὸς καὶ ὥχρὸς τὴν ἰδέαν ὁ Χαιρεφῶν· ὅθεν νυκτερὶς ἐκαλεῖτο καὶ πύξινος (schol.): cf. 103.

505. **οὐ μὴ...ἀλλ'...**—cf. *Ran.* 462, οὐ μὴ διατρίψεις ἀλλὰ γεύσει τῆς θύρας; see also 296 and 367.

506. **ἀνύσας τι**—cf. 181. **δευρί**—Socrates turns to the door of the Contemplatory, which seems to have been more or less underground, see 632. **θάπτον**—'at once,' *ocius*. **τῷ χεῖρε**—τῷ, τοῖν are the dual forms for all genders.

507. **μέλιτοῦτταν**—μᾶζαν μέλιτι μεμαγμένην: *Av.* 567: *Lys.* 601.

508. **ἐς Τροφωνίου**—the oracle of Trophonius was in an underground cave at Lebadea in Boeotia. Those who consulted it took with them cakes to soothe the serpents which beset the place. The horrors of the cave and the mysterious terrors of the oracle are described by Pausanias, ix. 39, 2—14, and further traditions are recorded by the scholiasts: see Dr Blaydes' edition, and also Dr Merry's note.

509. **κυπτάξεις**—*Pac.* 731, περὶ τὰς σκηνὰς κυπτάζειν. **ἔχων**—cf. 131.

Socrates and his pupil now enter the house, and the chorus come forward. As the actors retire they wish good luck to the neophyte in his bold venture, and then the leader delivers the Parabasis.

Parabasis, lines 510—626.

In the *Wasps* and the *Birds* we have a parabasis complete in all its parts: see Dict. Ant. *chorus* p. 422. Here the *πνίγος* or *μακρόν* alone

is wanting. See note on 562. The arrangement is as follows:—κομμάτιον, 510—516: παράβασις proper, 517—562: στροφή or ὠδή, 563—574: ἐπίρρημα, 575—594: ἀντιστροφή or ἀντωδή, 595—606: ἀντεπίρρημα, 607—626.

510—517.—τοῦτο διὰ τὸ εἰσάγεσθαι τὸν χορὸν ἐξιόντων τῶν ὑποκριτῶν ὀνομάζεται κορωνίς (schol.). κομμάτιον is the usual term. It was sung as the chorus were turning to face the audience.

510. ἀλλ' ἔθι χαίρων—the usual formula; *Eg.* 498, ἀλλ' ἔθι χαίρων: so *Pac.* 729, *Vesp.* 1009, ἀλλ' ἔτε χαίροντες.

513. προήκων κ.τ.λ.—*Plut. Alc.* 18, ἡλικία προήκων: *Anth. Pal.* vii. 163, 7, ἐς βαθὺ γῆρας ἔκοιτο.

515. νεωτέροις κ.τ.λ.—‘is getting his mind imbued with new pursuits’ (Blaydes); cf. 1399, καινοῖς πράγμασιν ὀμιλεῖν: *Vesp.* 1471, τὸν φύσαντα σεμνοτέροις κατακοσμήσαι πράγμασι, ‘conditions.’ τὴν φύσιν αὐτοῦ—so 905, τὸν πατέρ' αὐτοῦ: *Pac.* 880. τὴν αὐτοῦ φύσιν is the usual order, but ἡ φύσις αὐτοῦ, ἐμοῦ etc.: see 905, and my note on *Thuc.* v. 71, 1. χρωτίζεται—middle, as in 127. The active χρωτίζω is quoted from Plutarch by Liddell and Scott.

520—562. The chorus facing the spectators, the leader addresses the audience in the poet's name. This part of the Parabasis belongs to the second edition of the *Clouds*. The play had not deserved to fail, says the poet, for it was the best and most careful of his works. He hopes now for a better verdict, even as his earlier plays have met with welcome and encouragement.

This is free from vulgarity and coarseness; it is full of fresh ideas. Old adversaries are not attacked again; while it is the poet's rivals who imitate his former comedies, and now assail Hyperbolus as he encountered Cleon.

The Parabasis of the *Wasps*, exhibited in 422, has a still further vindication of the merits of the *Clouds*, with complaints of unappreciative critics, and many of the verses in the *Wasps* are repeated in the *Peace*, which appeared in 421.

519. Διόνυσον—ἐπεὶ ἐν Διονυσίοις παρήλθε τὸ δράμα (schol.). ἐκθρέψαντα—cf. 532: *Ran.* 886, Δήμητερ ἡ θρέψασα τὴν ἐμὴν φρένα.

520. οὕτω...ὥς—the usual formula in prayers and invocations, so ita, sic...ut. οὕτω states the wish, ὥς the condition. We generally invert the order and say ‘if...then.’

σοφός—used, like δεξιός, of good taste and judgment and refinement in the poet and the critic.

523. πρώτους—instead of producing the play elsewhere, in the

Piræus for instance or in Aegina, or perhaps at the rural Dionysia; ὑμᾶς being the audience at the great Dionysia. ἀναγεῖν ὑμᾶς—‘to give you a taste of it’; ‘a second taste’ might seem implied from the composition of the word, which is not found elsewhere; but this does not agree with εἰτ’ ἀνεχώρουν. The cognate αὐτήν is implied: cf. Eur. *Cycl.* 149, βούλει σε γεύσω πρῶτον ἄκρατον μέθυ; ποτίζω is constructed in the same way.

524. εἰτ’—‘and after all’; ‘cum indignatione dictum, ut in 1214’ (Blaydes). ὑπ’ ἀνδρῶν φορτικῶν—the converse of σοφός and δεξιός, boorish, vulgar, illiterate. Some authorities understand the judges, others the rival poets. I rather incline to the latter view, as Aristophanes often complains of φόρτος and φορτικά in other people’s plays, while it would not be judicious to call the judges or the audience φορτικοί.

526. ταῦτ’ ἐπραγματευόμην—‘I took all this trouble.’

527. οὐδ’ ὥς—not even after this defeat.

528. ἐνθάδ’—in this same theatre. οἷς ἡδὺ καὶ λέγειν—‘to (before) whom it is a pleasure even to speak,’ i.e. to perform, even without a victory. This is the scholiast’s explanation, and there is no variation of reading. The sense however is not very clear, and οἷς λέγειν is not common Greek for πρὸς οὓς or παρ’ οἷς. Blaydes suggests οὔς, Herwerden οἷσιν δίκης μέλει, while Kock proposes ψέγειν for λέγειν.

529. ὁ σῶφρων κ.τ.λ.—‘my Modest Man and my Rake’; characters in the *Δαιταλῆς*, the poet’s first play, B.C. 427. πρῶτον δρᾶμα γράψας, σῶφρον μειράκιον εἰσάγει καὶ ἕτερον ἄχρηστον (schol.). ἄριστ’ ἡκουσάτην—εὐδοκίμησαν, ‘won high praise’; the play however only took the second place.

530. κοῦκ ἐξῆν—either he had not attained full citizenship, and so could not apply for a chorus in his own name (Teuffel), or it was his own prudence and modesty that kept him back: *Liq.* 545, σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλνᾶρει: so the scholiast, οὐπω ἐπέτρεπον ἑμαυτῷ λέγειν διὰ τὴν αἰδῶ (Green). Aristophanes was nineteen in 427.

531. ἐξέθηκα—Eur. *Phoen.* 36, τὸν ἐκτεθέντα παῖδα. The παῖς ἑτέρα was either Philonides or Callistratus; the scholia are confused. ἀνέλειτο—*Act. Apost.* vii. 21, ἐκτεθέντος δὲ αὐτοῦ ἀνέλειτο αὐτὸν ἡ θυγάτηρ Φαραῷ (Blaydes).

533. ἐκ τούτου—‘since then,’ ἐξ ὅτου, 528. παρ’ ὑμῖν—‘with you,’ in your minds. We should rather expect παρ’ ὑμῶν, which many

editors adopt. γνῶμης ὄρκια—‘pledges of good judgment,’ or of appreciative feeling : ὄρκια πιστά is a regular Homeric expression.

534. Ἡλέκτραν κατ’ ἐκείνην—‘like Electra in the play’: *Ran.* 463, καθ’ Ἡρακλέα. ἐκείνην, *illam*, the well-known character. Note the omission of the article with a proper name.

536. γνῶσεται...βάστρυχον—As Electra in the *Choephori* (164 sq.) recognised her brother’s lock of hair, so my play, if kindly welcomed, will recognise the wonted appreciation of the audience.

540. τοὺς φαλακροὺς—Aristophanes was bald, and his rivals apparently made a jest of it. Eupolis at any rate, according to the scholiast on 554, claimed to have ‘helped the bald man to write his *Knights*’; and we find in the *Peace* a good-humoured vindication of the credit which Aristophanes had won for the bald-headed tribe (*Pac.* 765 sq.).

ἐλκυσεν—either ‘danced,’ ἀσέμνως ὠρχήσατο, as in *Pac.* 328, ἐν τουτὶ μ’ ἔασον ἐλκύσαι : or ‘brought in,’ εἰσήγαγεν, cf. 553. Aristophanes vindicates the dignity and refinement of his own plays in contrast to the buffoonery of others in a somewhat similar passage in the *Wasps*, 55—66.

Mr Green notes that ‘in his later plays, Aristophanes certainly did much of what he here blames in the other comic writers. He seems to have started with an idea of reforming the public taste, which he found a task impossible, and so had to give in.’

541. ὁ λέγων τᾶπη—i.e. in the dialogue, as opposed to the choral songs. Some particular incident is doubtless meant; in a play of Eupolis, says the scholiast, or of Hermippus.

542. ἀφανίζων—‘concealing,’ or ‘carrying off’ as we say; περικαλύπτων τῷ γέλῳτι καὶ τῇ παιδιᾷ (schol.).

543. οὐδ’ εἰσῆξε—ἥτις is the subject, the two lines before being parenthetical. δᾶδας—we have however a torch in line 1492, and cries of *ἰού* there and at the beginning of the play. The scholiast says that these were not introduced in the first edition of the *Clouds*; and adds that Aristophanes brings in such things in their proper places, μετὰ λόγου· οἱτοὶ δὲ ἀκαίρως.

545. οὐ κομῶ—οὐ μέγα φρονῶ, with a joking allusion to his own baldness : χαριέντως δὲ λέγει ἐπεὶ φαλακρὸς ἦν (schol.). Compare the passage in the *Wasps*, 1022, ἀρθεὶς δὲ μέγας κ.τ.λ. : and note on 14.

549. μέγιστον ὄντα—Cleon was ‘at the height of his power’ and popularity after his success at Pylos in 425, when Aristophanes assailed him fiercely in the *Knights*. ἔπαισ’ ἐς τὴν γαστέρα—*Eg.* 273, γαστρίζομαι : 454, παῖ’ αὐτὸν καὶ γάστριζε.

550. κοῦκ ἐτόλμησ'—‘I wasn't hard enough’ (Merry). ἐπεμ-
πηδῆσαι—Soph. *Aj.* 1348, οὐ γὰρ θανόντι καὶ προσεμβῆναί σε χρή;
κειμένῳ—meaning, I think, ‘when I had got him down.’ Most
editors however take it to refer to Cleon's death. He never met with
a political downfall.

We find the poet again in the *Wasps* (62) disclaiming a further
attack on Cleon; but he scarcely kept his word, though he did not
repeat the sustained and organised assault of the *Knights*.

551. παρέδωκεν λαβήν—*Eq.* 841, λαβὴν δέδωκε: with ἐνδιδόναι,
ib. 847: *Lys.* 671: so *ansa, ansas dare* (Cic.). Ὑπέρβολος—a
lamp-seller (*Eq.* 739), who was now the demagogue of the day, and a
sort of second-rate Cleon: see note on *Vesp.* 1007.

552. δείλαιον—predicative, as in line 12. κολετρῶσ'—κατὰ
κόλου τύπτουσι, καταπατοῦσι (schol.). τὴν μητέρα—contemptuously
mentioned, *Thesm.* 840.

553. Εὐπόλις κ.τ.λ.—Eupolis, the contemporary and rival of
Aristophanes, put on the stage the *Maricas*, in which he attacked
Hyperbolus and his mother. Aristophanes complains that it was an
adaptation, and a bad one, of his *Knights*. The *Maricas* appeared in
421, two years after the *Clouds*, which shows that we have here a
passage belonging to the second *Clouds*. παρέλκυσεν—εἰς τὸ θέα-
τρον εἰσῆγαγεν (schol.): παρὰ perhaps suggests awkwardness and force,
‘lugging in’ (Green). Liddell and Scott say ‘spun out.’

554. ἐκστρέψας—μεταβαλὼν (schol.); cf. 88. The idea is that
Eupolis altered and spoilt the play. κακὸς κακῶς—so *Arch.* 253
etc.

555. αὐτῷ—i.e. the play, the sense of αὐτό or αὐτά, like that of
our ‘it’ or ‘this,’ being often implied in the context; or it may be τῷ
Μαρικᾷ. γραῦν μεθύσῃν—the mother of Hyperbolus, according to
the scholiast; in any case a character brought in τοῦ κόρδακος οὔνεχ',
to perform a vulgar dance (540).

556. Φρύνιχος—Phrynichus the comic poet is meant, according to
the scholiast; he seems to have travestied the tragic Andromeda, who
was exposed to a sea monster. Possibly however an *Andromeda* of the
tragic Phrynichus is alluded to.

557. Ἑρμῖππος—a comic writer of the time of Pericles. In his
play of the *Baking-women* he falls foul of Hyperbolus and his mother.
ἐποίησεν εἰς—‘wrote upon,’ lit. ‘in reference to’; Hdt. i. 86, ἐς ἑωυτὸν
λέγων. ἐπήδησεν is an amendment suggested.

558. ἄλλοι πάντες—‘others, every one’; Blaydes and Teuffel read

ἄλλοι with Meineke.

ἐρείδουσιν εἰς—ἐρείδω is here intransitive, 'press upon,' 'pitch into.'

559. τὰς εἰκοὺς κ.τ.λ.—*Eg.* 864 sq., where Cleon is compared to an eel-catcher, who stirs up the mud in order to fish in troubled waters.

562. ἐς τὰς ὥρας—for the time to come; εἰς τοὺς μετὰ ταῦτα ἐνιαυτούς (schol.): *Ran.* 381, σώζειν φήσ' ἐς τὰς ὥρας: *Thesm.* 950, ἐκ τῶν ὥρων ἐς τὰς ὥρας. Another view is 'till next season,' i.e. till the next comic contest.

δοκήσετε—so *Ran.* 737: δοκήσας, *ib.* 1485.

The μακρόν or πνίγος (*Vesp.* 1051) is wanting, and the *strophe* follows at once. It is an invocation of the mighty gods who have some affinity with the Clouds.

563. μὲν—with the force of 'first'; there is no corresponding δέ, the other powers invoked are introduced with τε etc. The Clouds, whom the philosophers called the only deities, themselves appeal to Zeus and the other gods.

566. ταμίαν—*Hom. Il.* iv. 84, ταμῆς πολέμοιο: *Od.* x. 21, ταμῆν ἀνέμων.

567. μοχλευτήν—'upheaver'; cf. 1397. Poseidon was ἐνοσίχθων, ἐννοσίγαιος, the lord of earthquakes as well as of storms: *Ach.* 510, σείσας Ποσειδῶν.

570. αἰθέρα—see 264. The scholiast says that the ἀήρ is here meant, ὁ γὰρ αἰθὴρ ἀνέφελος, καὶ βιοθρέμμων ὁ ἀήρ, οὐχ ὁ αἰθὴρ.

571. ἵππονῶμαν—τὸν νωμῶντα τὸ ἄρμα (schol.); the sun-god: the form occurs *Soph. Aj.* 232: *Eur. Hip.* 135.

572. κατέχει—'fills,' 'pervades.'

575—594. *epirrhema*, recited by the leader of the chorus. The Clouds complain that they are not duly honoured for their good will and good service to the Athenians.

575. ὦ σοφώτατοι—cf. *Pac.* 603, ὦ σοφώτατοι γεωργοί κ.τ.λ. *Ran.* 700, ὦ σοφώτατοι φύσει. πρόσσχετε—2nd aorist: many editors read πρόσχετε=προσέχετε, which last is found in most manuscripts. There is the same question of reading *Vesp.* 1015, in a passage of somewhat similar tone.

576. ἐναντίον—'to your face.'

577. ὠφελοῦσαι—Blaydes adopts the reading of R, ὠφελοῦσαι as a pendent nominative.

579. ἔξοδος—'expedition'; *Pac.* 1181, αὔριον δ' ἔσθ' ἡ ἔξοδος.

580. βροντῶμεν—thunder and rain were ominous, and stopped proceedings in the assembly, cf. *Ach.* 169,

ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν
τοῖς Θραξὶ περὶ μισθοῦ, λέγω δ' ὑμῖν ὅτι
διοσημία 'στὶ καὶ ῥάνις βέβληκέ με'

so in case of an earthquake, Thuc. v. 45, 4: 50, 4.

582. **ἡνίχ' ἡρείσθε στρατηγόν**—this apparently refers to Cleon's command at Pylos in 425 (Thuc. iv. 28). The passage belongs to the first *Clouds*, as Cleon is spoken of as alive in line 591; he fell at Amphipolis in 422. We have no record of portents happening at the time of Cleon's appointment; some storm may be meant, which hid the light of the sun and moon. **ὄφρῦς**—*Plut.* 756, ὄφρῦς ξυνήγον ἐσκυθρώπαζόν θ' ἅμα.

583. **κάποιούμεν δεινά**—cf. note on 388. **βροντῇ δ'**—from the *Teucer* of Sophocles (Frag. 507). The thunder bursts through where the lightning has cloven a path.

584. **ἡ σελήνῃ**—according to Teuffel there was an eclipse of the moon in Oct. 425; which was not the time of Cleon's appointment. An eclipse certainly seems meant by **ἐξέλειπε**, which is the regular word; as in Thuc. ii. 28, ὁ ἥλιος ἐξέλιπε. ὁ δ' ἥλιος κ.τ.λ. may however only mean that the sun was obscured by storms. Of course the two eclipses could not occur close together.

586. **στρατηγήσει**—Blaydes reads *στρατηγήσοι*, the future optative representing the simple future in reported speech after a past tense, as *shall* becomes *should*. The indicative however is often retained in such cases; see Goodwin, § 689.

588. **προσεῖναι**—‘belongs to,’ is a constant quality. The legend was that Poseidon when defeated by Athene in the contest for the patronage of the new city laid on the Athenians the curse of perpetual ill-counsel; but Athene turned the curse into a blessing, by decreeing that their ill counsels should always turn out well: cf. *Ecc.* 473. This became proverbial, *λεγόμενον ἐπιχώριον* (schol.).

590. **τοῦτο**—Cleon's election. Being in office he can be arraigned for peculation. **ξυνοίσει**—may turn out well, profit.

591. **λάρων**—*Eg.* 956, λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν is the device on Cleonymus' ring. A greedy parasite is described as *πεινῶντι λάρῳ ὕρνιθι εὐκίως*, *Athen.* 134 § 13. **δώρων ἐλόντες**—*Vesp.* 1207, εἶλον λοιδορίας.

592. **τῷ ξύλῳ**—*Eg.* 1049, δῆσαι πεντεσυρίγγῳ ξύλῳ: *Lys.* 680, *τετρημένον ξύλον*: a wooden frame with five openings to confine the neck and hands and feet; *Dict. Ant.* *pernis*. The *κύφων*, *Plut.* 476, held the neck.

593. ἐς τάρχαϊον—‘in statum pristinum’; *Eg.* 1387, ἐς τάρχαϊα δὴ καθίσταται. In construction the words are loosely connected with the following line, and particularly with ξυνοίσεται. εἴ τι κάξη-
μάρτετε—if you *did* err at all.

594. ἐπὶ τὸ βέλτιον...ξυνοίσεται—Hdt. vii. 8, ἡμῖν συμφέρεται ἐπὶ τὸ ἀμεινον.

595—606. In the *antistrophe* the chorus invoke Phoebus, Artemis and Athene, and finally Dionysus, the patron of the stage.

595. ἀμφί μοι—sc. ἔσο (= ἔσθι) or χόρευσον (schol.), ‘be about me,’ i.e. vouchsafe thy presence (Merry). Another view is that σε is implied after ἀμφί, and ‘my song shall be’ or the like is the sense. This agrees with other odes beginning in this way. Thus the scholiast quotes from Terpander ἀμφί μοι ἀνακτα ἐκατήβολον as the beginning of an ode; and we have the beginnings of the Homeric hymns, ἀμφί μοι Ἑρμείῳ φίλον γόνον ἔννεπε, Μοῦσα etc. So usual was this dithyrambic exordium that the terms ἀμφιάνакτες and ἀμφιανακτίζειν were applied to the poets and their preludes.

596. Κυνθίαν—Strab. x. 5, 2, ἡ Δῆλος ἐν πεδίῳ κειμένην ἔχει τὴν πόλιν καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος. ὑπέρκειται δὲ τῆς πόλεως ὄρος ὑψηλὸν ὃ Κύνθος καὶ τραχύ. It is really of no great height.

597. ὑψικέρατα—as if from ὑψικέρας -ατος: the form is found in Pind. *Frag.* 285, whence Aristophanes may have borrowed it. χρυσοκέρατα is read by Paley after Elmsley, Eur. *Hel.* 382. With ‘high-horned,’ i.e. high-peaked, Mr Green compares the German names Matterhorn, Weisshorn etc.

599. πάγχρυσον...οἶκον—the great temple of Artemis built or rebuilt in the 6th century B.C. It was burnt the night that Alexander the Great was born in 356, and rebuilt during his time. Λυδῶν—for Ephesus, though the chief city of Ionia, was anciently spoken of as in Lydia; Hdt. i. 142, αἱ δὲ ἐν τῇ Λυδίῃ Ἐφεσος, Κολοφών κ.τ.λ.

602. αἰγίδος ἡνίοχος—generally taken as=‘wielder of the aegis,’ ἡνίοχος being used of one who sways, directs etc.; see Liddell and Scott. Mr Green, citing Aesch. *Eum.* 403—5, where Athene is borne on the aegis, says ‘charioted on thy aegis’ would be better. But I think Dr Merry is right in saying that ‘the meaning there is rather that the movement of the goddess swelled out the folds of the aegis.’

πολιοῦχος—*Eg.* 581, ὦ πολιοῦχε Παλλάς. Ἄθᾶνα—elsewhere Aristophanes uses the older form Ἀθηναία, *Pac.* 271 etc. The form Ἀθηνᾶ, which occurs in Thucydides, is a contraction of this.

604. σὺν πεύκαις—‘there was a streaming light, a meteor of some

kind, occasionally visible on the bipeaked hill, which was referred in the neighbouring legends to Dionysus with torches in either hand, leading his revellers to the nightly dance. This was a constant theme with the Attic poets' (Rogers). *σελαγεί* is the 2nd person, cf. 285.

607—626. *ἀντεφύρνημα*—The chorus deliver a commission from the moon to the Athenians. She does them good service both in private and in public, but they disregard her, and bring on her complaints from the other gods from the confusion of the calendar.

608. *φράσαι*—with the following *χαίρειν*, 'to bid you hail'; *Plut.* 322, *χαίρειν ὑμᾶς προσαγορεύειν*.

609. *πρῶτα μὲν*—followed by *εἴτα* without *δέ*, a common form, with a slight anacoluthon in the construction. In 612 it is followed by *ἀλλὰ τ'*, with a similar anacoluthon. *τοῖς ξυμμάχοις*—who would be present at the great Dionysia (*Ach.* 502).

611. *οὐ λόγοις*—not like the orators and demagogues.

612. *τοῦ μηνός*—*Ach.* 859, *τοῦ μηνός ἐκάστου*. *οὐκ ἔλαττον ἢ δραχμήν*—cognate accusative, sc. *ὠφελοῦσα*.

614. *σεληναίας*—*σεληναίης* is read in most manuscripts, but *σεληναία*, like *Ἀθηναία*, is the old Attic form. Some manuscripts have *σεληναῖον*, but the substantive is much more in place.

615. *ὑμᾶς δ' οὐκ ἄγειν*—nine or ten years before Meton the astronomer had endeavoured to improve the system by which the solar and lunar year were harmonised, all religious festivals being regulated by the lunar year. The details are clearly summarised in Dr Merry's edition of the *Clouds*; and further particulars may be found in *Dict. Ant. calendariūm*. It does not appear that Meton's changes were formally adopted by the state, but some modifications of the calendar were plainly introduced about this time. There is a somewhat similar complaint implied, *Pac.* 414.

616. *κυδοιδοπάν*—*συνταράττειν*, ἀπὸ τοῦ κυδαμεῖν (schol.): *Pac.* 1152, *κάκυδοιδόπα*, of a γαλή stealing things.

618. *ψευσθῶσι δείπνου*—*Soph.* *Aj.* 178, *ἐνάρων ψευσθέστα*.

619. *κατὰ λόγον*—'there was an error in excess at the end of the cycle of 1½ days—a very appreciable quantity. The gods might well grumble, as this would be sufficient to disarrange the whole calendar. We might illustrate it by supposing Shrove Tuesday pushed forward to Ash Wednesday or vice versa' (Merry).

620. *σπρεβλοῦτε*—i.e. examining slaves by torture, and conducting judicial business when the courts ought to be closed.

621. ἀγόντων—‘keeping, observing’: Aesch. *Ag.* 1592, κριοῦργον ἡμαρ ἄγειν.

622. ἦ τὸν...ἦ—most manuscripts have a second τὸν before Σαρπηδόνα. The metre requires its omission; and the irregularity thus caused is justified by such lines as 104, 1418, 1465. Meineke reads ἦτοι Μέμνον’, but ἦτοι...ἦ, according to Blaydes, is not found in comedy. Memnon son of Tithonus, and Sarpedon son of Zeus, both fell before Troy. So highly were they honoured by the gods that on the day of their death ἐν πένθει καὶ νηστείᾳ διάγειν τοὺς θεοὺς κατ’ ἔτος (schol.).

624. τῆτες—*Ach.* 15: *Vesp.* 400. ἱερομνημονεῖν—the ἱερομνήμων was a commissioner appointed by lot to the Amphictyonic council. It was an office of high distinction; see Dict. Ant. *Amphictyones*. κᾶπειθ’—note καί following a participle; *Eg.* 392, τοιοῦτος ὦν...κᾶτ’ ἀνὴρ ἔδοξεν εἶναι.

625. τὸν στέφανον ἀφηρέθη—he might wear a laurel chaplet as one returning from a sacred mission (*Plut.* 20); or as a mark of office, see Dem. *Meid.* 524 § 32. How he lost it we do not know. It has been suggested that he had his chaplet blown off by a gust of wind, which the Clouds here claim to have caused. Or the meaning may be that he was not rewarded with a crown of honour on his return from Delphi.

627. The chorus files off, and Socrates comes out of the Contemplatory, complaining of the hopeless dulness of his pupil: Strepsiades is still inside. Socrates swears μὰ τὴν ἀναπνοήν κ.τ.λ., appealing to his gods, the powers of nature; see 264 and 424. For the run of the verse cf. *Av.* 194, μὰ γῆν, μὰ παγίδας, μὰ νεφέλας, μὰ δίκτυα.

629. ἄπορον—helpless, shiftless, without a πῶρος. Like most Greek adjectives it is usually active in force when used of a person; passive however Eur. *Bacch.* 800, ἀπόρῳ γε τῷδε συμπεπλεγμένα ξένῳ etc. ‘Awkward’ does for both meanings. σκαιόν—cf. 790: *Vesp.* 1183, ὦ σκαίε κάπαϊδευτε.

630. **σκαλαθυρμάτι**—‘scraps, trifling quibbles,’ formed from **σκαλαθύρω**=**σκάλλω**, to dig (*Eccl.* 611): or, according to the scholiast, from **σκαλ**(**εύω-ευμα**) and **ἄθυρμα-ατιον**, ‘a toy, trifle.’

631. **ὅμως γε μήν**—so 822.

632. **καλῶ**—future, as in 452.

633. **ἔξει**—=**ἔξειθι**. Blaydes takes it as indicative and prints a question, ‘will you come out?’ **τὸν ἀσκάντην**—i.e. the **σκίμπους** of 254 and 709.

635. **ἀνύσας τι**—cf. 506. **ἰδοῦ**—‘there,’ taking the place of a pupil.

638. **ἐπῶν**—not verses but words, their right use and form, which Protagoras and Prodicus insisted on. Their **ὀρθοέπεια** is illustrated 658 sq.

639. **ἐναγχος**—*Eccl.* 823: this word is always attached to past tenses. It never occurs in tragedy, **νεωστί** being used (*Νεω Phryni-chus*, p. 70).

640. **παρεκόπην**—‘I was defrauded’: *Eq.* 807, **οἶων ἀγαθῶν παρεκόπτου**: *ib.* 859. **διχονίκῳ** must be explained as instrumental, ‘by means of, in the matter of, a two-pint measure.’ Blaydes adopts **διχονίκου**, a regular construction; but the dative can be justified by such passages as *Thuc.* iv. 73, 4, **τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι**.

644. **οὐδὲν λέγεις**—‘nonsense’; 781: *Vesp.* 75 etc. **περίδου...**
εἰ μή—*Strepsiades* proposes to bet that the half-gallon is ‘a four-measure.’ In English we bet that a thing *is* so and so; in Greek and Latin the layer of the wager engages to forfeit the stake *unless* he prove right: cf. *Ach.* 772, **περίδου μοι περὶ θυματιδᾶν ἁλῶν, αἰ μή κ.τ.λ.** **περί** is used of the stake, as in *Eq.* 791. In Latin we have the analogous use of *ni* with *sponsionem facere*, *pignus dare*, e.g. *Cic. Off.* iii. 19, 77, *cum is sponsionem fecisset ni vir bonus esset*: see Lewis and Short, *ni*, III B. For **περίδου** cf. *Hom. Il.* xxiii. 485, **τρίποδος περιδώμεθον ἡὲ λιβητος**, where the stake is expressed by the genitive of price.

645. **τετράμετρον...ἡμικτέον**—the half-**έκτεῦς** was a ‘four-measure,’ as it contained 4 **χοίνικες**. *Strepsiades* as usual takes the most common and material view of what is proposed to him.

646. **ἐς κόρακας, ὥς**—‘confound it, how clownish you are’: only a comma should follow **ἐς κόρακας**: cf. 133.

647. **ταχύ γ’ ἄν**—ironical, ‘you look like a promising student of rhythms,’ a more refined subject than metres: so *Dem. Meid.* 581 § 209, **ταχύ γ’ ἄν χαρίσαιντο, οὐ γάρ; τάχα δ’ ἄν**, ‘perhaps you might,’ is adopted by many editors.

648. πρὸς τᾱλφίτα—cf. 176, 'to get my living.' Strepsiades may also refer to his dealings with the ἀλφιταμοιβός (640).

649. πρῶτον μὲν—there is no answering δέ or εἶτα, as Socrates is interrupted. εἶναι is loosely constructed, 'tamquam praecessisset διδάξουσι' (Blaydes). κομψόν—'refined, neat.' The word is sometimes used in a good sense, sometimes in contempt. Here the meaning is that Strepsiades would learn to speak in company with grace and proper modulation. In Plato's *Republic* (400 B) there is a discussion on the rhythms which should be chosen as tending to propriety of life and speech.

651. κατ' ἐνόπλιον—sc. ῥυθμόν, what is the rhythm of the war tune : εἶδος ῥυθμοῦ πρὸς ὃν ὠρχοῦντο σείοντες τὰ ὄπλα (schol.). κατὰ δάκτυλον—'dactylic.'

653. τίς ἄλλος—Strepsiades as usual misunderstands, and points first one finger then another at Socrates in a vulgar derisive way. ἀντί—'instead of,' i.e. but, except; implying comparison and preference: cf. note on *Vesp.* 210.

654. πρὸ τοῦ—cf. 5. There seems something wrong about this line; μὲν has nothing to answer it, and the sentence does not run clearly. 'Versus fortasse interpolatus' (Blaydes).

655. ᾤζυρέ—the penultimate is short, as in *Vesp.* 1504, 1514.

657. τὸν ἀδικώτατον—Blaydes reads τὸν ἄδικον τοῦτον as in 116; Meineke suggests τὸν ἀδικώτερον.

659. ἅττ' ἐστὶν ὀρθῶς ἄρρενα—Cope on Arist. *Rhet.* iii. 5, 5, calls Protagoras' classification of nouns the earliest attempt at Greek grammar.

661. ἀλεκτρυνών—after the mention of this singular 'quadruped' Bentley suspects that two lines are lost, containing a fresh question from Socrates and a list of female creatures in answer, also ending with ἀλεκτρυνών. This form served for either gender, as we see from Fragments 80 and 237: Blaydes also cites Phrynichus p. 228, λέγει δὲ ἀλεκτρυνών καὶ ἐπὶ θήλεος καὶ ἐπὶ ἄρρενος, ὡς οἱ παλαιοί.

662. πᾶσχεις—nearly = ποιεῖς, 'what folly you let yourself utter.'

663. ἀλεκτρυνόνα—Porson suggested the contracted form ἀλεκτρυνῶ to avoid the concurrence of five short syllables. Blaydes read καὶ ταῦτό for κατὰ ταῦτό.

666. ἀλεκτρύαιναν—on the analogy of λέων λείαινα, θεράπων θεράπαινα, and various proper names. This form never came into use; ἀλεκτορίς is quoted from Aristotle.

669. διαλφιτώσω κ.τ.λ.—as we might say, 'I'll fill your sack with flour,' a suitable offer from a farmer; cf. 1146.

670. ἰδοὺ μάλ' αὖθις—so *Pac.* 5 etc. τὴν κάρδοπον ἄρρενα κ.τ.λ.—the point is that *κάρδοπος* being a feminine word has no business with a masculine ending in *ος*.

674. ταὐτὸν δύναται—'is equivalent'; qua masculine termination they stand on the same footing. σοι—for you, = 'you make it equivalent,' so *ὑμῖν*, 688.

675. οὐδ' ἦν—Strepsiades apparently understands that Cleonymus 'is identical with a kneading-trough'; and replies that on the contrary he never even had one.

676. ἀλλ' ἐν θυνείᾳ—Cleonymus, says the scholiast, is here satirised as a needy parasite; so a mortar was big enough for any kneading he wanted at home.

677. τὸ λοιπόν—'henceforth'; conversely τὸν ἄλλον χρόνον is nearly always 'hitherto.'

680. ἐκεῖνο δ' ἦν ἄν—'then we should have had.' Blaydes, considering that the sense of the passage ought to be 'we should, or shall have,' suggests ἐκεῖνο τᾶρ' ἦν 'then it seems it is,' or οὕτω γ' ἂν εἴη. Κλεωνύμη—suggesting the man's cowardice and effeminacy. So Horace calls a person in contempt *Pediatia* (*Sat.* i. 8. 39); and Cicero calls young Curio *filiola* Curionis (*Ep. Att.* i. 14. 5).

681. ἔτι δέ γε—various alterations are given for the unmetrical ἔτι γε of the manuscripts: of these *ἔθ' ἐν τι* gives excellent sense, if not too much of a change. *ἐν τι* is 'one definite thing,' *ἐν γέ τι* 'any one thing.' ὀνομάτων—here 'names'; *ὄνομα* being either *nomen* or *nomen proprium*.

684. Κλειταγόρα—a Thessalian poetess, according to the scholiast on *Vesp.* 1246, but the scholiast on *Iys.* 1225 calls her a Laconian.

686. Philoxenus is spoken of with contempt, *Vesp.* 84; and Amynias is satirised repeatedly in the same play as an effeminate sycophant. Melesias is perhaps the father of Thucydides, the opponent of Pericles.

688. ὑμῖν—'with you'; 674.

690. Ἀμυνία—thus the vocative termination is feminine. There is of course a gibe at the man's womanish character.

692. ἥτις οὐ—'inasmuch as she does not.' *ὅστις μὴ* is the usual construction when the meaning is 'whoever'; but here, though a general notion may be implied, a definite statement is made about a definite person.

694. οὐδέν—'not at all' is the meaning of this phrase in answer to a question, as shown by quotations in Blaydes. Here it seems no

answer. Dr Merry thinks the meaning may be οὐδὲν μανθάνεις ὧν πάντες ἴσμεν, you are not learning what everybody knows, but something rare. Mr Green takes it with τί μανθάνω; 'to what end am I learning?' 'To no end indeed.' Possibly it may refer to μανθάνω only, 'Learning? you're learning nothing.' τί δρῶ;—conjunctive, 'what am I to do.'

696. ἐνθάδ'—on the σκίμπους, which seems to have been essential; see 254: Strepsiades has sufficient reason already to regard it with apprehension (634).

698. οὐκ ἔστι παρὰ ταῦτ' ἄλλα—seemingly a catchword of the day, and probably a quotation from some tragedy. It occurs *Vesp.* 1166, also followed by κακοδαίμων ἐγώ: *Pac.* 110: cf. *Plat. Gorg.* 507 A, οὐκ ἔχω παρὰ ταῦτ' ἄλλα φάναι.

Socrates now goes in, returning at 723. Strepsiades is left on his bed.

699. οἶαν—relative, as in 1158.

700—705. The chorus encourage Strepsiades 'to think out things for himself.' The *strophe* seems to have been left imperfect, as there is nothing corresponding to verses 812, 813 in the *antistrophe*.

701. πυκνῶσας—'condensing yourself,' i.e. concentrating your mind, συναγαγὼν πάντα τὸν νοῦν σου (schol.). It may also suggest 'packing yourself tight' in the bed-clothes.

703. ὅταν εἰς ἄπορον πέσης—a cut at Socrates, says the scholiast, who when he found himself in a difficulty μεθίσταται εἰς ἕτερον. Socrates advises his pupil in the same spirit, 743.

704. πῆδα—Eur. *Troad.* 67, τί δ' ὧδε πηδᾶς ἄλλοτ' εἰς ἄλλους τρόπους;

710. Κορίνθιοι—παρ' ὑπόνοιαν for κέρεις, with an allusion to the rapacity of the Corinthians, who, as the scholiast suggests, may at this time have been threatening Attica.

712. τὴν ψυχὴν ἐκπίνουσιν—'are draining my life-blood'; Soph.

El. 785, τοῦμόν ἐκπίνουσ' αἰεὶ ψυχῆς ἄκρατον αἶμα. Note the rhyming ending of these lines; we have something like it 305 sq.

716. μὴ νυν—Blaydes compares *Pat.* 83, μὴ μοι σοβαρῶς χῶρει λίαν.

717. καὶ πῶς—sc. οὐκ ἄλγῳ; how am I to help it?

718. φρουδῆ χροιά—hard thinking, he feels, tells on him already; he is on his way to be like Chaerephon (503): cf. 103 and 120.

719. ἐμβάς—see 858. He may have taken off his shoes, like his cloak (497), on entering. At any rate bare feet were philosophical; cf. 103.

721. φρουρᾶς ᾄδων—the sound of φρουδός suggests this phrase. The sentry proverbially ‘sings on his watch’ to keep himself awake, like the watcher in Aesch. *Ag.* 16. Strepsiades ‘means that instead of sleeping he cries out as he is bitten by the κόρεις’ (Merry). The genitive φρουρᾶς is generally explained on the analogy of νυκτός, ἐσπέρας, like αἰθρίας (371).

722. ὀλίγου—sc. δέων, ‘all but’; *Ilexp.* 829, ὀλίγον μ’ ἀπώλεσας.

723. οὗτος τί ποιεῖς;—Socrates comes back, to see about his pupil’s progress. In 732 he does just the same; and, as Teuffel points out, this scene is full of such inconsistencies and repetitions. Teuffel therefore assigns verses 700—706 and 731—739 to the first edition of the *Clouds*; 691—699, 707—730 and 740—745 to the second.

726. ἀπόλλωλ’ ἀρτίως—so the threat of ἀπολεῖ comes too late.

727. μαλθακιστέ’—Plat. *Alc.* i. 124 D, οὐκ ἀποκηγτέον οὐδὲ μαλθακιστέον, ὃ ἐταῖρε. For the plural cf. *Ach.* 394, βαδιστέα: *ib.* 480, ἐμπορευτέα. Strepsiades is to face the κόρεις bravely, veiled like a neophyte initiated in the school of Pythagoras (Blaydes).

729. ἀπαιόλημ’ Aesch. *Choeph.* 1002, ξένων ἀπαιόλημα: Eur. *Ion* 549, τοῦτο κᾶμ’ ἀπαιολεῖ ‘puzzles.’ As Mr Green says, ‘the first sense would probably be to dazzle or confuse by quick motion, as one might do by sleight of hand: cf. *praestigiare, praestringere.*’ ‘Quickly moving’ is the primary sense of αἰόλος. ἐπιβάλοι κ.τ.λ.—‘invest me with—an aptitude for fleecing.’

730. ἐξ ἀρνακίδων—as if the ἀρνακίς were connected with ἀρνεῖσθαι. γνώμην—‘plan, device.’ ἀποστρητρὶς is formed like αὐλητρὶς, ὀρχηστρὶς, from αὐλητής etc.

731. ἀθρήσω—aorist subj. with φέρε. ἔρχεται πάλιν ἐπ’ αὐτὸν ὁ Σωκράτης is the scholiast’s comment on this line, but it seems rather to have been meant for the master’s first reappearance, as noted on 723. μὰ τόν κ.τ.λ.—‘not I, by Apollo’; so *Eg.* 14 etc.

733. ἔχεις τι;—as if asking a hunter or fisher.

740. **σχάσας**—see note on 107. Here **σχάσας** seems the converse of **πυκνῶσας** (701): ‘the old man is to loosen and spread out his thoughts over various matters: not to keep them too close and concentrated’ (Green).

The predicate **λεπτὴν** shows that the thought is to spread like a thin and subtle film. ‘Cutting your thought fine’ is another rendering; while Merry prefers ‘checking the play of your subtle thought,’ like **πυκνῶσας**, and Blaydes takes a similar view.

741. **κατὰ μικρόν**—‘little by little’: the disciple is to consider details and particulars. For **περιφρόνει** cf. 225.

742. **διαίρων**—‘division’ of genus into species, **κατ’ εἶδη διαίρεσθαι τὰ ὄντα** (Plat. *Phaedr.* 273 E), was essential for true reasoning. **οἱμοί τάλας**—‘a cimicibus morsus exclamat’ (Blaydes).

743. **ἔχ’ ἀτρέμα**—see note on 261. **κἂν ἀπορῆς τι**—a mere repetition of the idea in 702.

744. **τὴν γνώμην... αὐτό**—a disputed sentence, the question being about the accusatives. Reiske cuts the knot by reading **τῇ γνώμῃ**, and many editors approve. Still on the whole I think Dindorf’s view the best, that **αὐτὸ καὶ ζυγῶθριμον** is put for **καὶ ζυγῶθρισον αὐτό**. There are instances of such an order, e.g. *Pac.* 417: and this view avoids altering **τὴν γνώμην κίνησον**, which seems certainly right. ‘Stir up your mind’ is natural, but ‘stir it up,’ start it, ‘in your mind’ (i.e. **τὸ νόημα**, your idea), is not so probable. For suggested alterations see the critical note.

ζυγῶθρισον—from **ζύγωθρον**, in the sense of a bar, according to Pollux, = **κλεῖσον** ‘bar it in,’ secure it. Another traditional explanation is that **ζύγωθρον** is the beam of a balance, like **ζυγόν**, giving the meaning ‘weigh it.’

746. **Σωκρατίδιον**—cf. 80 and 222.

748. **τὸ τί;**—‘what is it?’: so *Pac.* 826, **ἴθι νυν κάτειπέ μοι**. TP. **τὸ τί;** So the article is used with **ποῖος** when something said before requires explanation.

749. **Θετταλὴν**—Thessaly was the country of witches.

750. **καθέλοιμι... τὴν σελήνην**—Plat. *Gorg.* 513, **τὰς τὴν σελήνην καθαιρούσας**, τὰς Θετταλίδας: Hor. *Epod.* 5. 45, quae sidera excantata voce Thessala lunamque caelo deripit: Verg. *Ecl.* viii. 69, carmina vel caelo possunt deducere lunam.

751. **αὐτήν**—beginning a line, as if we had a prose sentence.

752. **ὥσπερ κάτοπτρον**—plainly a round mirror like the full moon. The crest-case, as Mr Green shows, was most likely round (and flat).

754. *σελήνη*—no article; so 626. The moon regulated the calendar, and brought on pay-day: cf. 17.

755. *ὅτιν' τί δῆ;*—‘because why?’; cf. 784: *Plut.* 136. Blaydes here reads *τιῇ τί δῆ;* with some manuscript authority.

757. *προβαλῶ*—see 489; our *problem*.

758. *γράφοιτο*—‘if a suit were entered against you.’ This is a true and reasonable passive; but *γράφομαι* is usually middle, ‘to indict.’ Hence Blaydes’ note, ‘corrigendum existimabam πεντετάλαντόν τις δίκην, sed obstat dativus σοι, dicebant enim γράφεσθαι τινα (non τινι) δίκην.’ We may add that, though a *γραφή* could be called a *δίκη* in a general sense, *γράφομαι δίκην* is not a customary phrase, and could not be used of bringing a civil action (*λαγχάνειν δίκην*), which is meant here.

759. *ὅπως ἄν*—cf. 776.

761. *μή νυν*—a repetition of the advice in 740, as Mr Green rightly notes. What Socrates fears is narrowness and self-centred thought, and he enjoins a freer and wider range.

762. *ἀποχάλα*—compare what Socrates says, 227 sq.

763. *λινόδετον... τοῦ ποδός*—‘tied to a thread by the foot’: *Hom. Il.* xxiii. 853, *πέλειαν δῆσεν ποδός*; *Hdt.* v. 16, *παιδία δέουσι τοῦ ποδὸς σπάρτῳ*; cf. *Vesp.* 569, for gen. with *ἔλκω*.

ὥσπερ μηλολόνθη—as the cockchafer was tied to a thread, so the thought was to have its flight but not to stray beyond control.

766. *ἤδη... ἐόρακας*—cf. 370. *φαρμακοπώλαις*—the sellers of precious stones, says the scholiast, were anciently called *φαρμακοπῶλαι*, as such stones had occult virtues. Rather perhaps stones of magic or medical value would naturally be kept by *φαρμακοπῶλαι*.

768. *ῥαλον*—a crystal lens: Kuster quotes *Plin. Nat. Hist.* xxxvii. 10, 28, *invenio apud medicos quae sint urenda corporum non aliter utilius uri putari quam crystallina pila adversis opposita solis radiis*.

770. *ὅποτε γράφοιτο*—after the plaintiff had made the deposits in a civil action, it was the duty of the magistrate before whom the case came to placard the declaration on a tablet for the inspection of the public (*Dict. Ant. dike*). I do not understand* the middle *γράφοιτο* in this passage. Surely the *γραμματεὺς* was the person who actually made the entry on the tablet, *ὁ γράφων τὰ λεγόμενα ἐν ταῖς δίκαις* as the scholiast says, and the verb would be *γράφω* (or *ἐγγράφω*), not *γράφομαι*. *γράφομαι* is to get written, or to write for one's own use. The technical *γράφομαι τινα*, ‘I indict a man,’ is literally ‘I get his name entered’ for trial, and is properly used of the prosecutor. Thus *Dem. Dionys.* 1284.

§ 6, συγγραφὴν ἐγράψαντο is 'they had a bond drawn up': *Vesp.* 537, μνημόσυνα γράψομαι, 'I will make notes (for my own use)'; so *ib.* 576. We should expect ὅποτε γράφοι τὰς δίκας, as the sense of the line is general, the particular case coming in afterwards.

772. τὰ γράμματα—the actual letters, or the entry generally, on the waxed tablet: see Dict. Ant. *tabulae*.

773. νῆ τὰς Χάριτας—the device being clever and pretty, *Χαρίτων* γὰρ ἔργα καὶ δῶρα σοφία. The scholiast also says that a sculpture of the Charites was a work of Socrates himself in his early days; but this reminiscence is somewhat out of place.

οἴμοι, which is more often used in sorrow or indignation, here expresses joy.

774. διαγέγραπται—'cancelled,' lit. 'crossed out'; Dem. *Lept.* 501, § 145, πεισθεὶς ὑπὸ σοῦ διεγράψατο.

775. ξυνάρπασον—'take in': Soph. *Aj.* 16, ξυναρπάξω φρενί. Here there seems the same idea as in ὑφαρπάσει 490.

776. ὅπως ἄν—'how you might'; see Goodwin, § 330. For the reading see the critical note, and cf. 759. Attic usage is against the 2nd sing. opt. in -σαις, which should be -σειας: so in *Vesp.* 819, Brunck proposed εἴ πως ἐκκομίσειας for ἐκκομίσαις: see *Neu Phrynichus* p. 439. Whatever the reading, the question was how to rebut an adverse judgment, which Strepsiades might incur from want of evidence on his side. The scholiast supposes him here to be in danger of the penalty for bringing an unsupported accusation. ἀντιδικῶν—participle.

777. ὀφλήσειν—so 34: Aesch. *Ag.* 534, ὀφλῶν...κλοπῆς δίκην.

778. φαυλότατα—i.e. most easily: see note on λόγισαι φαύλως, 'calculate roughly,' *Vesp.* 656. καὶ δὴ λέγω—*At.* 175, βλέψον κάτω. EΠ. καὶ δὴ βλέπω. Strepsiades is now quite elated, and confident of his cleverness.

779. ἐνεστώσης—'pending,' not yet finished: Dem. *Apatur.* 896, § 13, ἐνεστηκυίας τῆς δίκης.

780. καλεῖσθαι—*Vesp.* 830, τὴν δίκην καλεῖν: *ib.* 1441, with ὁ ἀρχων: so often in Demosthenes.

781. οὐδέν κ.τ.λ.—'Nonsense.' ST. 'It's not,' cf. 644: *Vesp.* 75, οὐδέν λέγει. ΣΩ. μὰ Δία, 'that's nonsense.' SO. 'It is indeed.'

782. οὐδεὶς...εἰσάξει δίκην—note that εἰσάγω with δίκην expressed or understood is always used of the presiding magistrate. In Aesch. *Eum.* 580—2, Liddell and Scott unaccountably make Athene the prosecutor; she was the president of the court. But εἰσάγειν τινά is

used of the prosecutor, as in line 845. So in the other passage cited by Liddell and Scott, *Dem. Timocr.* 703 § 10, γραψάμενοι τὸν νόμον καὶ εἰσαγαγόντες εἰς ὑμᾶς, the offending νόμος is to be indicted and brought into court by the prosecutors.

783. ὕθλεις—φλυαρίαι· ὕθλος γὰρ ὁ φλύαρος (schol.). The substantive is used by Plato and Demosthenes. διδάξαιμ' ἄν, a correction due to Elmsley, is accepted by most editors, the double ἄν being common enough. Reiske reads διδάξαιμεν, Kock prefers οὐ γὰρ διδάξαιμ' ἄν. διδάσκομαι, 'to get taught,' is most inapplicable here. In *Plat. Ref.* 421 E, where διδάξεται is used of the teacher, Cobet reads διδάξει.

785. ἅττ' ἄν καὶ μάθῃς—'whatever you *have* learned': *Thuc.* iv. 11, 4, εἴ πῃ καὶ δοκοίη δυνατόν εἶναι σχεῖν, if at any point it *did* seem possible to land.

787. τί μέντοι—μέντοι is often used in a question, like our 'why, what was it?'

788. ματτόμεθα—trying to recollect his lesson about κάρδοπος and καρδόπη, 670 sq. Blaydes reads 'ματτόμεθα, which may be right, as referring to the time when the lesson was given.

789. οὐκ ἐς κόρακας ἀποφθερεῖ;—so *Eg.* 892: *Pa.* 500, οὐκ ἐς κόρακας ἐρρήσετε;

790. ἐπιλησμότατον—as if from ἐπίλησμος. *Eur. Hec.* 569 has εὐσχήμεως, but εὐσχημος is actually found.

792. ἀπὸ γὰρ ὀλοῦμαι—so 1440: *Vesp.* 780, ἀνά τοί με πείθεις. γλωττοστροφεῖν—*Ran.* 892, γλώττης στρόφιγξ.

798. ἀλλ' οὐκ ἐθέλει γάρ—cf. *Vesp.* 318, ἀλλ' οὐ γὰρ οἷός τ' ἔτ' εἴμ' ᾄδειν, τί ποιήσω; τί πάθω=what am I to do? *Av.* 1432, τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.

800. εὐπτέρων—'well-feathered,' might imply 'vigorous' as Mr Green suggests; or it may be 'high-flying,' ὑπερηφάνων, μέγα φρονουσῶν, or εὐγενῶν (schol.).

803. This verse is practically repeated in 843, and is therefore struck out here by Kock and Meineke.

805—12. 'While Strepsiades is gone after his son, the Chorus congratulate Socrates on the advantages he will get out of his dupe, advising him to make hay while the sun shines' (Green). The ode may have been consistent with the first *Clouds*; see note on 723. It is scarcely in agreement with what goes before as we now have it, for Strepsiades was not bidden by Socrates to fetch his son, but simply to take himself off, nor was he an eager scholar, but a rejected dunce.

810. **ἀνδρός**—the genitive is probably governed by ἀπολάψεις, but it might be absolute. **ἐκπεπληγμένου**—'excited,' rather than 'amazed' or 'bewildered': so in Thuc. v. 66, 1, ἐξεπλάγησαν 'were excited': id. vii. 43, 6, ἐκπεπληγμένοι: iv. 14, 3, ὑπὸ προθυμίας καὶ ἐκπλήξεως.

811. **γνούς**—'seeing (this),' i.e. seizing the occasion. **ἀπολάψεις**—lit. 'you must lap up from him,' i.e. make the most out of him you can. The proper Attic future is λάψομαι, as shown *Pac.* 885, ἐκλάπεται, but the active form might stand in a chorus. The scholiast however gives ἀπολέψεις, 'you will skin': while a few manuscripts have ἀπολαύσεις, which suggests Hermann's ἀπολαύσαις, as the future is ἀπολαύσομαι: see *Neu Phrynichus* p. 393 and 409.

814. Strepsiades comes on the stage with his son, threatening to turn him out of doors if he will not go to school. **οὔτοι κ.τ.λ.**—cf. *Vesp.* 1442, οὔ τοι μὰ τὴν Δήμητρ' ἔτ' ἐνταυθὶ μενεῖς. Here Strepsiades swears by Mist, in imitation of the master, cf. 627.

815. **ἀλλ' ἔσθι'...κίονας**—the traditional explanation is that Megacles had wasted his fortune on his horses, only the pillars of his hall attesting his former magnificence. But is there any evidence of this? In lines 70 and 124 Megacles is the splendid noble; and the meaning may be 'get what you can from your uncle's pillars,' i.e. in his palace or his stable-yard.

817. **μὰ τὸν Δία**—the final α in Δία is lengthened by metric stress: Meineke reads μὰ τὸν Δί' οὐ.

818. **ἰδοὺ γ' ἰδοὺ**—repeating his words in contempt: *Eg.* 87, ἰδοὺ γ' ἄκρατον: *ib.* 344, ἰδοὺ λέγειν. **τῆς μωρίας**—cf. 153.

819. **τὸ Δία νομίζειν**—for the construction see 268: for νομίζω 'to acknowledge, believe in,' cf. Xen. *Mem.* i. 1, 1, οὓς ἡ πόλις νομίζει θεοὺς οὐ νομίζων, part of the indictment of Socrates.

820. **ἐγέλασας**—cf. 174; and for ἐτεόν 35.

821. **παιδάριον εἶ**—a mere child with nursery notions, though you are old enough to know better. **φρονεῖς**—*Vesp.* 507, φρονῶν τυραννικά.

822. **ὅμως γε μήν**—so 631.

824. ὅπως δέ—the caution is an echo of 143. For the construction cf. 1177 and 1464. The greater number of examples are in the colloquial language of Aristophanes (Goodwin § 271 sq.). The earliest instance is Aesch. *Prom.* 68.

825. ἰδοῦ—approaching, as ordered: so 255.

829. αἰβοῖ—γελῶν λέγει (schol.), in contemptuous disgust; cf. 102.

830. ὁ Μήλιος—Diagoras of Melos was reputed an atheist, so Socrates is here called the Melian.

831. τὰ ψυλλῶν ἔχνη—see 144.

832. τῶν μανιῶν—Blaydes reads τοσουτονὶ μανιῶν, comparing Eur. *Troad.* 972, ἐς τοσουτον ἀμαθίας ἐλθεῖν, and many other examples. The article may however be explained as meaning ‘have you got so far in your frenzies?’ The plural is not uncommon: compare the old English ‘lunes.’

833. χολῶσιν—cf. *Pac.* 66, where ἡ χολή means madness, μανία coming in the line before. εὐστόμει—=εὐφήμει: Aesch. *Choeph.* 997, κὰν τίχω μάλ’ εὐστομῶν: Soph. *Phil.* 201, εὐστομ’ ἔχε, ἀντὶ τοῦ σιώπα (schol.): cf. Hdt. ii. 171.

835. ὑπὸ τῆς φειδωλίας—this gibe comes in well, as Strepsiades is preaching economy. The dirty ways of the philosophers who affected hardness are often jeered at. Socrates in particular was noted for avoiding the baths: *An.* 1282, ἐκόμων, ἐπείνων, ἐρρύπων, ἰσωκράτων: *ib.* 1554, ἄλουτος Σωκράτης.

838. ὥσπερ τεθνεῶτος—like washing a corpse. καταλόει—‘you bathe away,’ spend on your bathing. Blaydes suspects that the active καταλοεῖς ‘wash away, waste,’ should be read, as baths were not yet an extravagant luxury. Besides the accusative following the middle looks suspicious. For the forms of λούω see *New Phrygichus*, p. 275. All the manuscripts here have καταλούει, and possibly that form should be retained, as it is quite possible to consider the diphthong short like the οι in ποιῶ and τοιοῦτος. As a rule those persons in which the ending is preceded by a short connecting vowel ε or ο are supplied as if from λῶω, and contract the ο of the stem with the connecting vowel. Thus λούω, λούεις, λούουσι, but λούμεν, ἔλουν. τὸν βίον—παρὰ προσδοκίαν instead of τὸ σῶμα.

840. καὶ μάθοι—cf. 785.

841. ἄληθες;—note the change of accent when ἄληθες is used as an exclamation.

843. ἐντανθί—most MSS. have ἐντανθοῖ, as in 814. ἐντανθοῖ repeatedly occurs in manuscripts where ‘here’ is the meaning

required: it has mostly been altered. See Shilleto's full critical note on Dem. *Fals. leg.* 441 § 356. The father now goes in.

845. **παρανοίας**...**ἔλω**—‘am I to indict and convict him of lunacy?’: see Dict. Ant. **παρανοίας δίκη**. The construction is like *Vesp.* 1207, **Φάϊλλον εἶλον διώκων λαιδορίας**: cf. 591. **εἰσαγαγών**—‘bringing (him) before the court,’ as prosecutor: **εἰσάγειν δίκην** is different; see note on 782.

846. **τοῖς σοροπηγοῖς**—cf. **ναυπηγός**, **ἀσπιδοπηγός**, **ἀρματοπηγός**, **ἄμαξαν πῆξασθαι**, **νῆας πῆξαι** and **πῆξασθαι**. The son thinks it may be old age that has crazed his father. Strepsiades now comes back with a cock and a hen, to show his son the value of learning; see 660 sq.

850. **καλεῖν**—for 2nd person imperative; so 1080: cf. note on *Vesp.* 386.

853. **τοὺς γηγενεῖς**—‘those Sons of Earth’ (Merry). They were enemies of the gods, like the Giants and Titans, and moreover they dwelt underground (508).

854. **ὅ τι μάθοιμ**—optative of indefinite frequency.

855. **ἐπελανθανόμην ἄν**—iterative, see note on 54. Some manuscripts here omit **ἄν** and have **τῶν ἐτῶν**.

857. **καταπεφρόντικα**—‘I have thought it away’: *Eg.* 1352, **καταμισθοφορῆσαι τοῦτο**, to spend it all on fees.

858. **ποῖ**—*Vesp.* 665, **ποῖ τρέπεται τὰ χρήματα**; **τέτροφας**—perfect of **τρέπω**: so apparently Soph. *Trach.* 1009, **ἀνατέτροφας**: Dem. *de Cor.* 324 § 296, **ἀνατετροφότες**.

859. **ὥσπερ Περικλέης**—Pericles was believed to have bribed the Spartan king Pleistoanax and Cleandridas the ephor to withdraw their troops from Attica, and charged the sum to ‘needful expenditure’: see Plutarch, *Per.* ch. 22 and 23: cf. Thuc. ii. 21, 1. One scholiast refers the story to a charge of peculation in connivance with Phidias. **ἀπώλεσα**—for Pericles’ **ἀνῆλωσα**.

861. **πιθόμενος**—after you have complied with my wishes, by going to school. **πειθόμενος**, the ordinary reading, would go closely with **ἐξάμαρτε**, ‘commit the iniquities I would have you.’

862. **οἶδ**—joined with **πιθόμενος** ‘ὄν...’ **πριάμην** following without a connecting word. Otherwise **οἶδα** is parenthetical, and **κἀγώ** goes with **πριάμην**. Kock suggests **οἶσθ** parenthetically placed.

863. **ὀβολόν**—paying the dicasts was instituted by Pericles. The fee, says the scholiast, varied in amount. Apparently it was at first an obol and was raised to three obols by Cleon.

864. **τούτου**—cf. 22, 876. **Διασίους**—see 408. **ἀμαξίδα**—

a toy waggon, as in 880. The scholiast adds ἡ πλακοῦντος εἶδος, as if it were a gingerbread horse and cart. For the diminutive termination cf. *χυτρίς*, *μαχαιρίς* etc.

866. εὖ γ'—applauding and encouraging his son who is now ready to enter the school: cf. *euge tuum et belle*, *Pers.* i. 49.

869. κρεμαθρῶν—instead of *μαθημάτων*, referring to 218 and 229, and giving occasion for the pun which follows. The long *a* in *κρεμαθρῶν* troubles the commentators; who to avoid it suggest καὶ τῶν γε, or *κρεμαστρῶν*, or οὐπω τρίβων.

τρίβων—‘versed in’; *Vesp.* 1429, *τρίβων ἱππικῆς*. In the next line *Pheidippides* means an old cloak, which *Socrates* would look like if he were hung up. The suggestion of hanging *Socrates* calls forth the rebuke in line 871.

872. ἰδοῦ—cf. 818. *Socrates* is shocked at the boy’s broad and boorish pronunciation of the diphthong.

873. διερρυηκόσιν—*διακεχνηόσι* *schol.*; wide and gaping.

875. κλήσιν—‘summoning,’ implying the act of plaintiff and accuser generally. χαίνωσιν—‘invalidation,’ as *Mr Green* suggests: making the adversary’s arguments seem *χαῖνοι* and *ἀσθενεῖς*, or perhaps imposing on the jurors with such arguments.

876. Ὑπέρβολος—stupid and vulgar as he was—so no one need despair who will pay high enough.

877. ἀμέλει—cf. 422. θυμόσοφος—*Vesp.* 1280, *θυμοσοφικώτατον*.

878. ὄν—in agreement with *παιδάριον*. *Blaydes* shows by many examples that ὄν and ὦν are equally right in this construction: cf. 917. *τυννουτονί*—‘only so big,’ *δεικτικῶς* (*schol.*): *Ran.* 139, *ἐν πλοιαρίῳ τυννουτῶν*.

879. ἔπλαττεν κ.τ.λ.—cf. *Hor. Sat.* ii. 3, 247, *aedificare casas*.

881. πῶς δοκεῖς—lit. ‘how think you?’ here printed without a question as it has lost its interrogative force. *Ach.* 24, *ὥστιοῦνται πῶς δοκεῖς ἀλλήλοισιν*: so *πῶς οἶει*, *Ran.* 54.

883. This line is repeated from 113: *Dobree* would omit it here. *Meineke* and others consider the next line spurious.

885. πάσῃ τέχνῃ—‘by all means’; so 1323: *Eq.* 592 etc.

887. ἀπέσομαι—*Meineke* follows *Bentley* in reading *ἄπειμι* as in *Them.* 277. μέμνησ’, ὅπως...δυνήσεται—cf. 1107, *μέμνησ’ ὅπως στομώσεις*. The construction with the 3rd person here, and in 882, is practically equivalent to ‘see that you make him learn, see that you teach him how.’

888. **δίκαι'**—merely 'pleas,' arguments, according to Blaydes, but just arguments may be meant: so 1339.

Socrates and Strepsiades now leave the stage, and Pheidippides remains with the chorus. A choral ode would naturally follow; but the poet left this part incomplete when remodelling the play. The omission is thus noted by the scholiast, μέλος δὲ τοῦ χοροῦ οὐ κείται, ἀλλὰ γέγραπται μὲν ἐν μέσῳ χοροῦ,—τὸ τοῦ χοροῦ πρόσωπον ἐκλείπειν ἐπιγραφὴ δὲ φέρεται χοροῦ, i.e. though there is no ode, the word ΧΟΡΟΪ is added as the remains of a stage direction.

889—1104. The just and unjust Arguments now appear on the stage, represented by the actors who had lately personified Socrates and Strepsiades. They are dressed, according to the scholiast, like fighting cocks, and are brought on in wicker cages. However this may have been, the δίκαιος or κρείττων λόγος bears the part of straightforward justice, and old-fashioned ways; while the ἀδίκος or ἥττων λόγος personifies modern immorality, with all its tricks of sophistry and rhetoric.

This part of the play belongs to the second *Clouds*.

891. **ἴθ' ὅποι χρήσεις**—from the *Telephus* of Euripides, says the scholiast. Telephus comes in again in 922.

892. **ἐν τοῖς πολλοῖσι**—crowds being most easily carried away by the arts of the rhetorician. There is a notable passage to this effect in Plato's *Republic*, 492 B.

893. **τίς ὦν;**—for this participial form of question cf. 895 and 900: so *Ach.* 45 etc. **ἥττων γ' ὦν**—'yes, the worse.' Blaydes reads **ΑΔ. λόγος ἥττων ὦν.**

894. **σὲ νικῶ**—'nunc et semper. Anglice, I'm your master' (Blaydes).

897. **ἀνθεῖ**—cf. 962. **διὰ τουτουσί**—pointing to the audience, 'thanks to their folly.'

905. **τὸν πατέρ' αὐτοῦ**—Plat. *Euthyphr.* 6A, τοῦτον (Δία) ὁμολογοῦσι τὸν αὐτοῦ πατέρα δῆσαι: Aesch. *Eum.* 641, αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον. No editor that I know of questions the

reading here, though the regular order of words is ὁ αὐτοῦ (τούτου etc.) πατήρ, but ὁ πατήρ αὐτοῦ, ἐμοῦ etc.: see note on 515.

906. αἰβοῖ—expressing disgust. **τουτὶ κ.τ.λ.**—so *Vesp.* 1483: *Ran.* 1018. Dr Blaydes has a full collection of instances of the use of καὶ δὴ, ‘even now,’ nearly equivalent to ἤδη. It is also used for ‘granted that’; as in *Vesp.* 1224, καὶ δὴ γὰρ εἰμ’ ἐγὼ Κλέων, ‘suppose me to be Cleon.’

907. χωρεῖ—‘is advancing, spreading.’ **Λεκάνην—λείπει τὸ ἵνα ἐμέσω** (schol.): cf. *Ach.* 583.

908. τυφογέρων—so *Lys.* 335: *Vesp.* 1364, τυφεδανός. **ἀνάρμοστος**—μηδενὶ ἄρμοζόμενος, or ἄρρυθμος, ἄμουσος (schol.): unsuited to company, or out of tune with modern ways.

910. ῥόδα μ’ εἶρηκας—so κακόν τινα λέγειν and the like.

911. κρίνεσι—irregular dative, like δένδρεσι and κλάδεσι, though no nominative κρίνος occurs: so σάββασι in Greek Test.

912. χρυσῷ πάττων—so καταχρυσοῦν, *Eccl.* 826: Lat. *inaurare*.

913. οὐ δῆτα—i.e. in old times my words would not have seemed compliments. For **πρὸ τοῦ** cf. 5. **μολύβδῳ**—a worthless metal, contrasted with gold. Dr Merry thinks there may be an allusion to beating with a whip loaded with lead.

915. πολλοῦ—so πολλὴ πολλοῦ, *Ran.* 1046: cf. *Eg.* 822. Equivalent to **πάνν**, according to Suidas. It is apparently genitive of value.

916. φοιτᾶν—‘to go to school,’ as in 938: *Dem. de Cor.* 315, § 265, ἐδίδασκες γράμματα, ἐγὼ δ’ ἐφοίτων.

920. ἀνχμεῖς κ.τ.λ.—nowadays virtue is shabby and squalid, while vice is sleek and prosperous.

922. Τήλεφος—Telephus was Euripides’ pet character, or at any rate Aristophanes’ pet butt, as a hero in rags with a mouth full of philosophical talk; see *Ach.* 430 sq.

924. γνώμας... Πανδελετείους—Pandeletus, says the scholiast, *συκοφάντης ἦν καὶ φιλόδικος, γράφων ψηφίσματα*. The ἄδικος λόγος battered on his rascally ‘maxims’ or ‘resolutions.’

926. ἧς ἐμνήσθης—‘which you speak of,’ i.e. the cleverness of Telephus and Euripides. The first οἶμοι therefore expresses admiration or regret.

929. Κρόνος—cf. 928.

935. ἐπιδειξαι σύ τε...τε—so *Vesp.* 452, ἀλλ’ ἄφες με καὶ σύ καὶ σύ.

938. κρίνας φοιτᾶ—may decide on his master.

945. ἦν ἀναγρύξῃ—‘if he utter a sound’; cf. 963: *Eg.* 294, εἴ τι γρύξεις: *Vesp.* 373, ἐὰν γρύξῃ τι.

948. ὑπὸ τῶν—see critical note; Meineke's suggestion is meant to avoid the repetition of ὑπό.

949—60. The chorus exhorts the champions to do their best in view of the mighty issue at stake.

949. πισύνω—*Vesp.* 385, ὑμῶν πίσυνος: *Pac.* 84, ῥώμῃ πίσυνος.

950. γνωμοτύποις μερίμναις—'maxim-coining cares': *Ran.* 877, ἀνδρῶν γνωμοτύπων: *Thesm.* 55, γνωμοτυπεῖ.

955. ἀνείται—'is let loose, is started,' a metaphor from hounds let loose, is Mr Green's rendering. But does this go well with κίνδυνος? The scholiast says κείται, δέδοται· νῦν προκείται ἡμῖν ὑπὲρ ἀπάσης τῆς σοφίας κινδυνεύσαι. ἀνείται then seemingly means 'is allowed.' Dr Merry says 'is set going.'

957. ἀλλ', ὦ—cf. *Vesp.* 546; *Ran.* 1004.

960. ῥῆξον—357, ῥήξατε φωνήν.

962. ἦνθουν—cf. 897. 'νενόμιστο—'was in vogue'; 1185: so νομίζειν θεοὺς etc. Note the use of perfect and pluperfect: νενόμισται='it is an established custom.'

963. πρῶτον μὲν—commonly followed by εἶτα (or ἔπειτα) without δέ. γρύξαντος—945.

964. βαδίζειν—sc. ἔδει. ἐς κιθαριστοῦ—so ἐς διδασκάλου etc. The κιθαριστής took up the education of Athenian boys at the age of thirteen, and taught them music and poetry. Before that they were under a γραμματιστής. No mention is here made of this; possibly, as Teuffel suggests, because there was no great difference between old and modern ways.

965. τοὺς κωμήτας—the boys of the same κώμη, ward or quarter, *vicius*. γυμνούς—in the χιτῶν only, not muffled up like the modern boys in 987. κριμνῶδη—'thick as barley-meal' (κρίνον).

966. ἐδίδασκεν—sc. ὁ κιθαριστής.

967. Παλλάδα κ.τ.λ.—first words of songs written, the one by Lamprocles, the other by Cydias of Hermione. Τηλέπορόν τι βόαμα—'some loud strain,' sc. λύρας.

968. ἐντειναμένους τὴν ἀρμονίαν—'keeping up the key' (Merry); 'with the earnest severe harmony of the olden time' (Green). The Dorian style is meant, which was calm and serious, not passionate and excited like the Phrygian, or soft and plaintive like the Lydian; see Dr Merry's note. ἐντείνεσθαι φωνήν is 'to raise the voice.'

970. βωμολοχεύσονται—'play the buffoon'; do anything unfit for serious and dignified music. καμπήν—'turn, flourish'; cf. 333, ἄσματοκάμπτας.

971. **κατὰ Φρύνιν**—‘in the name of Phrynis’; a Lesbian who won the prize at the Pythian Games. **ἄρχοντος Καλλίου**. He was charged with spoiling the turn of his own, **τὸν ἴδιον στρόβιλον ἐμβαλὼν τινα**, ‘introducing turns and tricks of his own.’ **δυσκολοκάμπτους**—difficult and complicated.

972. **ἐπετρίβετο**—cf. 1376 and 1407. **πολλὰς**—sc. **πληγὰς**, cognate: Dem. *Fals. Leg.* 403 § 197, **ξαίνει κατὰ τοῦ νότου πολλὰς**: so S. Luc. xii. 47, **δαρήσεται πολλὰς**. **τὰς Μούσας ἀφανίζων**—‘spoiling the art of music’; Thuc. vii. 69, 2, **τὰς πατριὰς ἀρετὰς μὴ ἀφανίζειν**.

981. **ἀνελέσραι**—*Ach.* 810, **μίαν (ἰσχάδα) ἀνελόμην**: cf. Hom. *Il.* i. 449, **οὔλοχύτας ἀνέλοντο**, ‘took up barley grains in their hands.’ *Idt.* iv. 128, **σῖτα ἀναιρέμενοι**, ‘foraging.’ **δειπνοῦντ’**—the accusative and infinitive form the subject of **ἐξῆν**, a not uncommon construction. **κεφάλαιον**—i.e. the bulb, root: *Iesp.* 679, **σκορόδου κεφαλὴν**. Dr Blaydes reads **καὶ φυλλεῖον** instead of **κεφάλαιον τῆς**, in order to get rid of the article. But surely the stalk of a radish is not much of a delicacy.

982. **τῶν πρεσβυτέρων ἀρπάζειν**—‘to snatch away from’; ‘senioribus praeripere’ (Blaydes): cf. *Pac.* 1118, **ἀρπάσομαι σφῶν αὐτά**.

983. **κιχλίζειν**—‘to giggle,’ like a thrush: cf. Theocr. *Id.* xi. 78. Another rendering is ‘to be dainty,’ as thrushes were choice morsels.

984. **ἀρχαῖά γε**—old-fashioned like the following institutions. The **Διπόλια** (*Διπόλια* or *Διπόλεια*) was an annual festival to Zeus the protector of the city (*Πολιεύς*), to whom a bull was sacrificed, whence the festival was also called **Βουφόνια**: *Pac.* 420. The old Athenians wreathed their hair **χρυσῶν τεττίγων ἐνέρσει** (Thuc. i. 6, 3) as an emblem of their indigenous origin (schol.): *Eg.* 1331, **τεττιγοφόρας**. **Κηκείδου**—*διθυράμβων ποιητῆς πάνυ ἀρχαῖος* (schol.).

985. **ἀλλ’ οὖν**—‘well, anyhow.’ **ταῦτ’ ἐστὶν ἐκεῖνα**—so 1152: *Ach.* 41 etc.: cf. 1167.

986. **Μαραθωνομάχους**—the typical warrior-burgess; *Ach.* 181, etc.: *Iesp.* 711, **ἄξια τοῦ ὕψους Μαραθῶνι τροπαίου**. The usual form is **-μάχης**: hence **-μάχας** should perhaps be read here.

987. **ἐντετυλίχθαι**—*Plut.* 692, **αὐτὴν ἐντυλίξασα**: **τυλίττω**, der. from **τύλη**, ‘to muffle up.’

990. **πρὸς ταῦτ’**—‘wherefore,’ ‘looking at this.’

991. **βαλανείων ἀπέχεσθαι**—i.e. warm baths; see 1044, and note on 837.

992. **φλέγεσθαι**—‘to flame up,’ with shame and indignation.

993. **θάκων**—seats in public places. For the construction cf. Xen. *Mem.* ii. 3, 16, ὁδοῦ παραχωρήσαι πρεσβυτέρῳ. so Ildt. ii. 80, οἱ νεώτεροι τοῖσι πρεσβυτέροισι...ἐπιούσι ἐξ ἐδῶς ἐκτιστάται, where Herodotus adds that such respect to the old, which was observed in Egypt, was in Greece only found in Lacedaemon. For authorities on the old-fashioned deference to age see Mayor's note on Juv. xiii. 55, si iuvenis vetulo non assurrexerat.

995. **ὅτι τῆς αἰδοῦς κ.τ.λ.**—‘because you are to represent (form anew) the image (model) of honour (shame, modesty),’ i.e. exemplify it in your own life. Blaydes quotes in illustration Plat. *Symp.* 222 A, πλείστ’ ἀγάλματα ἀρετῆς ἐν αὐτοῖς ἔχοντας, speaking of Socrates’ λόγοι: [Dem.] in *Aristog.* 780 § 35, καὶ δίκης γε καὶ εὐνομίας καὶ αἰδοῦς εἰσι πᾶσιν ἀνθρώποις βωμοί...ἐν αὐτῇ τῇ ψυχῇ ἐκάστων καὶ τῇ φύσει. This reading and rendering are adopted by most editors. A few manuscripts instead of ἀναπλάττειν have ἀναπλήσειν, which might mean ‘to complete.’ Some editors, however, reading ὅ τι μέλλει, give it the sense ‘to defile’ lit. ‘infect’; but with this meaning the verb requires a genitive e.g. κακίας. A tempting reading is ὅ τι...μέλλει...ἀφανίζειν, which gives a good sense, but is mere conjecture.

996. **Ἰαπετόν**—i.e. ἀρχαῖον, μωρόν: cf. 929. Iapetus was the brother of Cronos.

997. **μνησικακῆσαι τὴν ἡλικίαν**—‘quid haec significant nescio’ is Dr Blaydes’ comment: and certainly ‘to reproach (your father) with the age from which you were reared as a chick’ seems a little unintelligible. Is it to reproach him with his old age now, as some editors take it, or rather to remind him reproachfully of his earlier manhood, as ἐξ ἧς seems to suggest, μνησικακῆσαι also pointing to some past grudge?

Further, the construction is questionable. μνησικακεῖν, when it does not stand alone, as it often does, takes dative of the person and genitive of the thing, and may have a cognate (neuter) accusative, e.g. Dem. *de Cor.* 258 § 96, πόλλ’ ἂν ἐχόντων μνησικακῆσαι Θηβαίους τῶν πραχθέντων. But this does not justify taking ἡλικίαν as cognate or determinant accusative. Blaydes therefore proposes τῆς ἡλικίας. Of course we might take ἡλικίαν after καλέσαντα, ‘calling his age (that of) Iapetus,’ but such an order of words would be scarcely tolerable. I suspect that μνησικακῆσαι is wrong and that something like μνήστω (ἐᾶσαι) τῆς ἡλικίας ‘to forget the early days’ should be restored.

ἐνεοττοτροφῆθης—formed from νεοττός, like παιδοτροφεῖν, *Lys.* 956.

1000. **ταῦτ’...πέσει**—see note on 77, and cf. 87.

1001. **Ἰπποκράτους**—the general who fell at Delium (Thuc. iv.

101, 2): he was the nephew of Pericles. His three sons Telesippus, Demophon and Pericles were jeered at as *ύώδεις τινές καὶ ἀπαίδευτοι*. Hence the joke on *υἰέσιν* resembling *ύσιν*. For the Attic forms of *υἱός* see *New Phrynichus* p. 142.

εἴξεις—as if from *εἶκα*: cf. 341. *καλοῦσι* is future, as it is probably in 452. *βλιτομάμμαν*—‘a silly baby’: from *βλίτον* a tasteless herb, and *μάμμη* or *μαμῶν*: hence *blitea* ‘silly,’ Plaut. *Truc.* iv. 4, 1.

1002. *ἀλλ’ οὖν*—985. *λιπαρός*—shining from oil, or with a bright clear skin.

1003. *στωμύλλων*—*Ran.* 1310, in a choral song. The middle is generally used. *τριβολεκτράπελ’*—from *τρίβολος*, a burr (*Lys.* 576) or a caltrop, and *ἐκτράπελος*, ‘out of the way,’ strange. *σκληρὰ καὶ ἀπαίδευτα* is the scholiast’s explanation of the first part of the word. Mr Green gives the meaning of the whole as ‘far-fetched jokes, out-of-the-way subtleties and witticisms,’ such as the specimen talk in *Eg.* 77–80.

1004. *ἐλκόμενος*—probably into court, *πραγματίου* meaning ‘some paltry lawsuit’; but it may be simply ‘worried, hustled,’ as in *Vesp.* 793, *κᾶθ’ εἰλκον αὐτόν*, where the idea of ‘sc. in ius’ is absurd: cf. 1218. *γλισχρ.*—from *γλισχρός* greedy, or obstinate, *ἀντιλογ-* and (*ἐξ*) *ἐπίτριπτος* ‘rascally’; a quarrel with some greedy rogue.

1005. *Ἀκαδήμειαν*—the celebrated *γυμνάσιον* on the banks of the Cephissus, where Plato afterwards taught. It was adorned by Cimon with trees and walks and fountains. *μορίαῖς*—the olive trees sacred to Athene. *ἀποθρέξει*—running for exercise or practice is meant, not running away; so the compound with *διά* is probably better (Blaydes).

1006. *καλάμφ λευκῶ*—*ἦν δὲ τῶν Διοσκούρων ἴδιον στεφανοῦσθαι καλάμφ* (schol.).

1007. *μύλακος*—Dr Sandys on Eur. *Bacch.* 107 shows that this was a plant resembling black bryony. *ὄζων*—cf. 50: *Vesp.* 1060, *ὀξῆσει δεξιότητος*: *Pax* 529, where there is the same mixture of material and immaterial things that we have here. *ἀπραγμοσύνης*—contrasted with 1005 and 1019.

λεύκης—sacred to Heracles and furnishing the athletes’ crown. *φυλλοβολούσης*—perhaps ‘with waving leaves’ (Merry); or the idea may be that the tree ‘sheds its leaves’ to crown the young champion.

1008. *πτελέα ψιθυρίζη*—Theocr. *Id.* xxvii. 68, *ἀλλάλοις ψιθύριζον*: so Claudian uses *adsibilo* with dative.

1010. **πρὸς τούτοις**—if right, this must go with *προσέχειν τὸν νοῦν*, but such a construction is unknown elsewhere; though *πρὸς τινι τὸν νοῦν ἔχειν* is found, e.g. *Plat. Protag.* 324 A. It has been suggested to take *πρὸς* adverbially ‘besides’; while Blaydes prefers *καὶ τούτοιςιν*.

1013. **λαμπράν**—‘bright and clear,’ rightly I think preferred by Blaydes to *λευκὴν* (albam), which in Aristophanes would suggest effeminate or unhealthy paleness, e.g. *Ran.* 1092.

1019. **ψήφισμα μακρόν**—this is what you will get from your professors of talking: cf. 1007. **σ’ ἀναπέσει**—sc. *ὁ ἄδικος λόγος*.

1022. **Ἀντιμάχου**—an Antimachus is mentioned *Ach.* 1150; a different man according to the scholiast.

1023. **ἀναπλήσει**—most probably active, sc. *σε*: *σ’* is inserted by some editors: cf. *Ach.* 847, *δικῶν (σε) ἀναπλήσει*. It may however be passive, though the usual future is *πλησθήσομαι*. The word has the idea of defiling or infecting noted on 995.

1024-35. This *antistrophe* does not exactly correspond to 949-60, having probably been left incomplete.

1024. **καλλίπυργον**—‘lofty’: ‘cf. *Ran.* 1004, *πυργώσας ῥήματα σεμνά*, said of Aeschylus. Euripides on the other hand is *κομψός*: cf. 1030, *κομψοπρεπῇ μοῦσαν*’ (Green).

1028. **ἄρ’**—‘after all, as it seems.’

1030. **πρὸς οὖν τάδ’**—cf. *Vesp.* 644, *δεῖ δὲ σέ κ.τ.λ.* **κομψοπρεπῇ**—*πανοῦργον*, ‘rascally, knavish,’ is the scholiast’s explanation, but ‘subtle-seeming’ seems more the sense, *κομψός* being used of sophistical refinement and the like.

1035. **εἴπερ... ὑπερβαλεῖ**—‘if you are going to conquer’; cf. 443.

1036. The *ἄδικος λόγος* responds in iambic tetrameters, the metre appropriated in Aristophanes to the more ignoble character. Thus, in the *Frogs* Euripides maintains his case in iambs (906-967), while Aeschylus rejoins in anapaests (1006-1070), the metre of the *δίκαιος λόγος*. **ἐπνιγόμεν**—Blaydes suggests *πάλαι γε πνίγομαι... καπιθυμῶ*, as being the usual construction when the thing is still going on;

e.g. *Vesp.* 317, *τήκομαι πάλαι*: line 4 is of course different. **τὰ σπλάγχνα**—‘heart,’ as we say; *Ran.* 1006, *τὰ σπλάγχν’ ἀγανακτεῖ*.

1038. **μέν**—‘dispicet hoc μέν,’ says Dr Blaydes. It has nothing to correspond to it, and the order *γὰρ... μέν* is unusual: qu. *ἐγὼ γὰρ οὖν*, or the like.

1040. **ταῖς δίκαις**—judgments, awards of justice: as in *Hom. Il.* xvi. 542 etc., *Hes. Op.* 217. **ἀντιλέξαι**—so *Soph. Oed. Tyr.* 409; the usual aorist is *ἀντειπεῖν*.

1041. **πλεῖν**—*Kan.* 90, **πλεῖν ἢ μύρια**: *Ach.* 858, **πλεῖν ἢ τριάκονθ' ἡμέρας**.

1042. **αἰρούμενον...ἐπειτα**—*Ach.* 291, **σπείσάμενος...εἶτα δύνασαι**: *Kan.* 205 etc.: **ἐπειτα** or **εἶτα** marking opposition between the participle and the verb = 'after that, still.'

1043. **σκέψαι**—the **ἄδικος λόγος** first speaks to Pheidippides, and then, two lines below, turns to his opponent.

1044. **ὅστις**—*quifque qui*; see note on 692. **θερμῷ λουῖσθαι**—this shows the meaning of 991. For the form of the verb see note on 838.

1045. **τίνα γνώμην ἔχων**;—'with what idea, what meaning?': **γνώμη** being what one has in one's mind.

1046. **δειλόν**—several manuscripts, including the best, have **δειλότατον**, hence Blaydes reads **κάκιστον αὐτὰ καὶ δειλότατον ἄνδρα ποιεῖ**. **κάκιστον** in agreement with **ἄνδρα** seems likely, but **αὐτά** as nom. is intolerable.

1047. **ἐπίσχε**s—'hold, stay': *Eg.* 847: common in tragedy. **σ' ἔχω μέσον λαβών**—with a grip like a wrestler's: *Ach.* 571, **ἔχομαι μέσος**: *Kan.* 469, **ἀλλὰ νῦν ἔχει μέσος**.

1048. **τῶν τοῦ Διὸς κ.τ.λ.**—the sentence runs awkwardly, as **νομίζεις** first takes the accusative **ἄριστον** and then an infinitive **πονῆσαι**. Meineke therefore suggests **τῶν τοῦ Διὸς τίν' ἄνδρ' ἄριστον εἶναι**.

1051. **Ἡράκλεια λουτρά**—hot springs, such as were caused to rise by Athene (or Hephaestus) at Thermopylae for the weary Heracles; hence the term was generally used.

1052. **ταῦτ' ἐστὶ κ.τ.λ.**—so Aeschylus says that Euripides taught chattering and talking and thus emptied the **πάλαιστραι**, *Kan.* 1069. For the wording cf. 26. **δι' ἡμέρας**—all day long.

1055. **ἐν ἀγορᾷ κ.τ.λ.**—this order, for **τὴν ἐν ἀγορᾷ**, is suspicious.

1057. **ἀγορητὴν**—**λιγὲς Πελίων ἀγορητῆς** is the regular title of Nestor, *Il.* i. 248 etc.; 'and in *Il.* i. 490 the **ἀγορά** is called **κυδιάνερα**, an epithet generally of **μάχη**; the two faculties, fight and council, being thus put in equal honour' (Green). The **ἄδικος λόγος**, while fallaciously assuming that one **ἀγορά** is as good as another, relies on the old belief that Homer was the teacher of all excellence.

1058. **ἄνεμι ἐντεύθεν**—cf. 1075, 1408; *Il.* vii. 239, **ἄνεμι δὲ ἐκέῃσε τοῦ λόγου**. **γλωτταν**—Mr Green in an excellent note shows that good speaking was recognized on every hand as essential in Athenian public life. It was the cruel and overbearing Cleon who inveighed against it (*Thuc.* iii. 38, 4), because, as Bacon says, 'he

was on the bad side in causes of estate, knowing that no man can speak fair of causes sordid and base.' In this case the *ἄδικος* gives no proof, as a mere assertion is sufficient.

1061. ἦδη—cf. 767.

1063. τὴν μάχαιραν—his (legendary, well known) sword. Peleus resisted the charms of Hippolyte, who falsely accused him to her husband Acastus. Acastus therefore left him unarmed in the desert, but the gods bestowed on him a sword for his protection against wild beasts.

1064. ἀστεῖον—'nice,' ironical; cf. *χρηστός*, v. 8.

1065. οὐκ τῶν λύχνων—'he of the lamp-market'; 551: cf. *Αἴν.* 13, οὐκ τῶν ὀρνέων: *Vesp.* 789, ἐν τοῖς ἰχθύσιν, 'in the fish-market.'

1068. κἄτ' ἀπολιποῦσά γ'—'yes, and then she left him, for his want of spirit.' The story was that Thetis put her child Achilles in the fire to burn away his mortal nature. Peleus seeing it cried out in terror, and Thetis fled back to her sister Nereids.

1073. κοττάβων—*Pac.* 343, ἐστιᾶσθαι, κοτταβίζειν. κίχλισμῶν—983: R has *καχασμῶν* = *καγχ.* 'loud laughter,' which is adopted by some editors.

1075. εἰεν—often before a question; 176: *Soph. Oed. Col.* 476, εἰεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαί με χρή; πάρειμ' ἐντεῦθεν—cf. 1058.

1077. ἀπόλῳλας—'you are a ruined man': the perfect denoting 'future certainty' (Goodwin § 51). ὁμιλῶν—cf. 1399: *Plut.* 776, ἀξίους τῆς ἐμῆς ὁμιλίας: cf. *Vesp.* 1028, τὰς Μούσας αἰσῶν χρῆται 'is intimate with.' Here the association is that of pupil and master.

1080. ἐς τὸν Δί' ἐπανεγεκύν—sc. τὴν αἰτίαν: *Eur. Ion* 827, ἀνέφερ' ἐς τὸν δαίμονα: so with acc. expressed id. *Or.* 76, ἐς Φοῖβον ἀναφέρουσα τὴν ἁμαρτίαν. For infinitive in imperative sense, cf. 850: see Goodwin § 784: in the case of the 2nd person the subject is in the nominative.

1081. ὡς—'saying that.' ἥπτων—common with words implying passion, ἔρωτος, οἶνου, ἡδονῆς, κέρδους, and the like.

1102. ἡττήμεθα κ.τ.λ.—the *δίκαιος λόγος* is utterly beaten, and, throwing his cloak aside, runs off the stage among the audience.

1103. θοιμάτιον—for speedier exit: *Vesp.* 408,

ἀλλὰ θαίματα βαλόντες ὡς τάχιστα, παῖδια,
θεῖτε καὶ βοᾶτε καὶ Κλέωνι ταῦτ' ἀγγέλλετε.

1105. Socrates and Strepsiades reappear in a scene which no doubt belonged to the first *Clouds*. It might come in after line 881, but goes most awkwardly with all that now intervenes.

1106. διδάσκω—interrogative subjunctive.

1107. μέμνησ' ὅπως—cf. 887.

1108. στομώσεις—‘sharpen, put an edge to,’ also implying sharp speaking: Soph. *Oed. Col.* 795, τὸ σὸν στόμα πολλὴν ἔχον στόμωσιν: Eur. *Suppl.* 1206, ὀξύστομον μάχαιραν. Mr Green notes that the same metaphor was used in Hebrew, ‘the edge of the sword’ being literally ‘the mouth of the sword.’ He prefers Gesenius’ explanation ‘that the figure is taken from the teeth, and the idea of biting’ to Liddell and Scott’s view, that στόμα is the foremost part, front, and so of weapons the point or edge.

ἐπὶ μὲν θάτερα—‘on the one side’ i.e. one jaw.

1109. οἶον—‘fit for.’ οἶος with the dative alone is unusual. In Thuc. vi. 12, 2, οἶον νεωτέρῳ βουλευέσασθαι, an infinitive follows, and there Classen adopts the emendation νεωτέρους: in Plat. *Euthyd.* 272 A, we have λέγειν...λόγους οἶους εἰς τὰ δικάσθηρια, but there it is easy to understand λέγουσι or the like: so Soph. *Phil.* 273, οἷα φωτὶ δυσμόρῳ ῥάκη προθέντες. If the text be sound it is, I suppose, equivalent to ὅπως στομώσεις αὐτὸν (τοιούτου) οἶον (στομώσεις) δικιδίοις. δικιδίοις—petty suits, ‘suitlets’; *Eq.* 347: *Vesp.* 511.

αὐτοῦ stands as it does because of the additional ἐτέραν: so γράσσεσθε τὴν ἄλλην αὐτοῦ πονηρίαν, Isocr. 18, 52: cf. note on 905.

1110. τὰ μείζω πράγματα—affairs of state, as well as important trials.

1113. ὥχρὸν μὲν οὖν, οἶμαί γε—so most editors, giving the line as an ‘aside’ to Pheidippides, who certainly had shown distaste enough for the philosophical complexion (103, 120). Dindorf however follows R and V in reading ἔγωγε for οἶμαί γε, when of course Strepsiades is the speaker. He too knew the disfiguring effects of learning (718, φρούδη χροιά), but preferred sacrificing his son’s appearance to paying his debts; see 1171.

1114. χωρεῖτέ νυν—to Socrates and Pheidippides, who now leave the stage. The chorus then turn to Strepsiades, warning him that his

experiment may turn out badly. Here at any rate they have no sympathy with the *ἄδικος λόγος*.

1115—1130. Part of a parabasis consisting of a second *epirrhemata* (575), in which the Clouds warn the judges to secure their favour by deciding for them.

1115. *τοὺς κριτάς*—the subject of the subordinate verb is made the object of the main verb; as in 145 and 1148. The construction is common enough, but this is a peculiarly ugly instance of it, and Blaydes not unnaturally says ‘*annon τοῖς κριταῖς?* cf. *Av.* 1101,

τοῖς κριταῖς εἰπεῖν τι βουλόμεσθα τῆς νίκης πέρι,
ὅσ’ ἀγάθ’, ἣν κρίνωσιν ἡμᾶς, πᾶσιν αὐτοῖς δώσομεν,

cf. *Eccl.* 1154.’ The judges in comedy were five in number, in tragedy ten.

1116. *ἐκ τῶν δικαίων*—‘from (in accordance with) the rights of the case,’ or quasi-adverbial, as *Av.* 1435, *ἐκ τοῦ δικαίου* (= *δικαίως*), which Cobet would read here.

1117. *νεᾶν*—cf. Hes. *op.* 462, *θέρεος δὲ νεωμένη οὐ σ’ ἀπατήσει. ἐν ὥρᾳ*—in due season, i.e. in spring.

1119. *καρπὸν*—especially corn; 282: *Eccl.* 14, *στοάς τε καρποῦ βακχίου τε νάματος πλήρεις*.

1120. *ἄγαν ἐπομβρίαν*—taken together by Blaydes and Krüger (*Grammar* § 50. 8, 19): Thuc. i. 122, 4, *οὐκ ἄλλο τι φέρονσαν ἢ ἀντικρυς δουλείαν*, ‘downright slavery’: Dem. *Fals. leg.* 385 § 141, *γέγονεν... ἄρδην ὀλεθρος*. No similar instance is however given of *ἄγαν* without the article; and it may go with *πιέζειν*.

1125. *σφενδόναις*—with hail like sling-stones, as the scholiast explains. *παιήσομεν*—so *Lys.* 459: *τυπτήσω, infr.* 1444.

1126. *πλινθεύοντ’*—sc. the *τις* in 1121.

1127. *κέραμον*—‘the tiling’: Thuc. iv. 48, 2, *ἐβαλλον τῷ κεράμῳ*: *ἄμπελος* is used in the same collective way *ib.* 100, 2.

1128. *ξυγγενῶν τις*—*τις ἢ φίλων* is read by Blaydes (with Cobet) for *ἢ τῶν φίλων*, which without *τις* would be a most exceptional partitive genitive, not to be justified by e.g. 104.

1129. *τὴν νύκτα πᾶσαν*—as the bride was brought home in procession at night, this would spoil the whole affair.

1130. *ἐν Αἰγύπτῳ*—where there was no rain, Hdt. iii. 10: or, according to another view, even in Egypt, though it was a distant country and overrun with thieves.

1131. Strepsiades reappears on the stage, with a bag of meal, which he intends for Socrates in accordance with his promise (669). He is counting up the days which remain till his interest must be paid.

πέμπτη—sc. *φθίνοντος*, i.e. the 25th or 26th, according as the month contained 29 or 30 days. This is counting backwards from the last of the month, as was commonly done in its third decade: see Dict. Ant. i. 338, *Calendarium*: Lid. and Scott, *μήν*.

1134. ἔνη καὶ νέα—‘the old and new’: so the last day of the lunar month was called by Solon, because at the beginning of the day the moon was waning, but before the close had begun to wax again. See Lid. and Scott, *ἔνος*.

1135. πᾶς...οἷς—the plural may be joined with such words as *πᾶς*, *ἕκαστος*, *ὅστις*, which have a collective force.

1136. θεῖς μοι πρυτανεῖα—lit. depositing court-fees, i.e. instituting proceedings, against me; cf. 1180, and see Dict. Ant. i. 629, *dike*.

1137. κάμου μέτρι’ ἄττα—some such correction as this is required to connect the sentence: ἐμοῦ τε μέτρια (Green) is good and near the MSS.

1138. μὲν λαβέ—(μοι λαβέ Naber), a correction which commends itself. The old man offers to pay a part down, if the rest may stand over and something be remitted. How could μὴ λάβῃς be called ‘a just and reasonable offer’?

1141. δικάσασθαι—most manuscripts have -σασθαι, as in 35 (see note).

1145. παῖ, ἡμί—*Ran.* 37, παιδίον, παῖ, ἡμί, παῖ: *Av.* 57, etc. Except in this phrase ἡμί is mostly found in the imperfect, ἦ, καὶ (Hom.), ἦν δ’ ἐγώ, ἦ δ’ ὅς, in Attic dialogue. Instead of a servant Socrates himself appears with his pupil. Teuffel has what seems to me a strange notion, that ἀσπάζομαι was a new-fashioned greeting, χαῖρε being the older style. This is founded on *Plut.* 322,

χαίρειν μὲν ὑμᾶς ἐστίν, ἄνδρες δημόται,
ἀρχαῖον ἤδη προσαγορεύειν καὶ σαπρόν·
ἀσπάζομαι δ’, κ.τ.λ.

There however the speaker is greeting friends who were ground down

with poverty; and the meaning surely is that to bid them χαίρειν was a silly old form and destitute of meaning in their case: cf. *Acth.* 832,

ΔΙ. καὶ χαῖρε πολλά. ΜΕ. ἀλλ' ἄμιν οὐκ ἐπιχώριον.

D. I wish you joy. M. It's not our country's fashion.

1146. **τουτονί**—the sack of meal (*θύλακος*). Socrates, it is said, though he refused fees, would accept presents of wine or eatables from his disciples.

1147. **ἐπιθauμάζειν**—*δώροις τιμᾶν* (schol.), 'to compliment,' i.e. reward; so *θauμάζω*.

1148. **τὸν υἱόν...εἴφ'**—cf. 115.

1149. **ὄν**—some editors refer this to *υἱόν*, others to the unjust *λόγος* which Socrates had lately 'brought on the stage' (886) or 'taken into' the Contemplatory. The run of the words is certainly in favour of *ἐκείνον* being antecedent to *ὄν*, and this gives rather more point to the rest of the line.

1150. **μεμάθηκεν**—a comic exaggeration, says Teuffel, of the Sophists' promises to teach all wisdom in a few lessons. **ἀπαιόλη**—cf. 728; and for the personification see note on 424.

1153. **κἂν παρῶσι**—'even if you find a thousand appearing': some manuscripts having *κἂν παρήσαν*, Blaydes reads *κεῖ παρήσαν*.

1154. **βοάσομαί τᾶρα**—from the *Peleus* of Euripides. 'Strepsiades in his wild delight breaks into tragic metre and dialect' (Merry). **ὑπέρτονον** (*γῆρυμα*) occurs Aesch. *Eum.* 569.

1155. **ὀβολοστάται**—usurers, lit. 'penny-weighers,' from *ιστάναι*.

1156. **τάρχαῖα**—'the principal.' **τόκοι τόκων**—'compound interest': Theophr. *Char.* 10, of the *μικρόλογος*, *δεινὸς δὲ καὶ ὑπερημερίαν πρᾶξαι καὶ τόκον τόκον*. *ἀνατοκισμός*, says Teuffel, was not forbidden at Athens, but regarded as mean. The line also suggests, 'may you perish, yourselves, your ancestors and your children's children.'

1158. **οἶος**=*ὅτι τοῖος*: cf. 699: and note on *Fesp.* 187, *ὦ μιαιώτατος ἦν ὑποδέδουκεν*, 'abominable wretch for having crept in there.'

1160. **ἀμφήκει**—'gleaming with two-edged tongue'; his tongue cut both ways, for he had learned, we suppose, both arguments and could maintain right or wrong.

1161. **πρόβολος**—*προστάτης, τείχος, ἀσφάλεια* (schol.): in Xenophon 'a fortress.' Mr Green inclines to 'a spear, a lance in rest,' which is the meaning in Herodotus.

1163. **λυσανίας**—*λύων τὰς τοῦ πατρὸς ἀνίας* (schol.): Soph. *Fr.* 765, *νόστον ἄγοι τὸν νικομάχαν καὶ παυσανίαν*: so *λυσίπονος*, Pind.

1165. ὦ τέκνον, ὦ παῖ—a parody of Euripides, *Hec.* 172, ὦ τέκνον, ὦ παῖ... ἔξελθ' οἴκων, αἶε ματέρος αὐδάν. This being a mother's cry, possibly the words should be assigned to Strepsiades rather than to Socrates. All this part is a cento or parody of tragedy.

1168. ὦ φίλος—Soph. *Oed. Col.* 1698, ὦ πάτερ, ὦ φίλος. Socrates now hands the son over to his father and retires from the stage.

1170. ἰοῦ ἰοῦ—a shout of joy: 'Strepsiades dances round his son, shouting with delight to see the true philosophic pallor on his face' (Merry).

1171. χροιάν—103, 1113.

1172. νῦν μέν γ'—‘now, at any rate.’ πρῶτον—with νῦν, nunc demum (Teuffel): or ‘to begin with,’ as in 1044 (Blaydes). ἰδεῖν εἰ κ.τ.λ.—‘you have a repudiative and contradictory look’ (Merry).

1173. τοῦτο τοῦπιχώριον—‘that true Attic expression is in full bloom upon you (which asks), What's that you say?': a look ready to question and contradict; cf. 207.

1174. ἐπανθεῖ—cf. 1024, τοῖς λόγοις ἔπεστιν ἄνθος. καὶ δοκεῖν—‘to look injured when you're in the wrong.’ For οἶδ' ὅτι Blaydes follows Bentley in reading εὖ ποιεῖν (sc. δοκεῖν), ‘to seem to be serving a man when you are cheating him’: Green suggests καὶ κακοιργεῖσθαι δ' ἔτι.

1176. Ἀττικὸν βλέπος—πανοῦργον or δριμύ, says the scholiast: sharp and keen, at any rate.

1177. κάπῳλεσας—we should say ‘since you destroyed me, do you also save me’ (Green). So in comparisons, as Jowett says, in Greek the word καὶ commonly adheres to the standard of comparison (ὥσπερ καί), in English the corresponding word adheres to the person or thing compared, e.g. Thuc. iv. 62, 3, τιμωρία οὐκ εὐτυχεῖ ὅτι καὶ εὐέλπι.

1180. εἰς ἣν γε—‘yes, the day for which’ etc. ‘The γε in the answer proves τις preferable to τίς in the line before’ (Green). For θήσιν κ.τ.λ. cf. 1136.

1181. The argument is that the summons would be void, not being laid for one definite day.

1183. εἰ μή... γένοιτ' ἄν—‘unless (it were the case that) the same woman *could* become’ etc.: γένοιτ' ἄν being equivalent to γενέσθαι δύναιτο.

1185. καὶ μὴν νερόμισται γ'—‘anyhow it's the established custom.’

1186. ὅ τι νοεῖ—‘what it means.’

1187. **ὁ Σόλων**—such praises of Solon as an ideal legislator were a stock thing in speeches : e.g. Dem. *de Cor.* 227 § 6, οὗς (νόμους) ὁ τιθεὶς ἐξ ἀρχῆς Σόλων, εὖνους ὧν ὑμῖν καὶ δημοτικός.

1189. **τὴν κλήσιν**—the calling into court (780) i.e. the procedure generally. **ἐς δὺ ἡμέρας κ.τ.λ.**—assuming that ‘the old and new’ are two days, the son lays down that ‘the old’ (ἐνῆ) must be the 30th and therefore the *νέα* the 1st of the next month or *νουμηνία*.

1190. **ἔς γε τὴν ἑνὴν τε καὶ νέαν**—Cobet would read εἰς τε τὴν ἑνὴν καὶ τὴν νέαν, to show that two distinct days are meant.

1191. **αἱ θέσεις**—αἱ καταβολαὶ τῶν πρυτανείων (schol.), and the actual beginning of the suit.

1192. **ἵνα δὴ τί**—sc. γένοιτο : *Pac.* 409, ἵνα δὴ τί τοῦτο δρᾶτον ; **τὴν ἑνὴν προσέθηκεν**—why add in that ‘back-day’ (Merry) : why not have it all on the *νουμηνία* (or *νέα*) ? **ἵν’, ὧ μέλει**—that the parties sued might have a clear day in which to arrange a compromise.

1193. **ἡμέρα μιᾷ πρότερον**—‘one day sooner.’

1194. **ἀπαλλάττοντο**—sc. τοῦ δικάζεσθαι, ‘settle the matter, get rid of it,’ as in *Pac.* 293, πραγμάτων τε καὶ μαχῶν : so Buttman explains ἀπαλλαγῆναι Dem. *Meid.* 563, and ἀπήλλαγμαi, *ib.* 578. Teuffel cites Plat. *legg.* 915 C, ἀπαλλάττωνται πρὸς ἀλλήλους τῶν ἐγκλημάτων : *ib.* 936 E, ἀπαλλαττέσθω τῆς δίκης. Meineke and others read διαλλάττοντο ‘might get reconciled.’

1196. Then why do the magistrates expect the fees to be paid on the 30th instead of waiting for the 1st ?

1197. **ἀρχαί**—as we say ‘the authorities,’ using abstract for concrete. Strictly ἡ ἀρχή=οἱ ἐν τῇ ἀρχῇ, αἱ ἀρχαί=οἱ ἐν ταῖς ἀρχαῖς.

1198. **προτένθαι**—lit. ‘fore-eaters’; either rich men who secure beforehand dainties in the market, or, according to Brunck, certain officials who tasted the meat beforehand for sacrificial banquets. *τένθης* occurs *Pac.* 1009, 1120 : *τενθεία*, *Av.* 1691 : derived from *τένω* (Hes. *Op.* 524).

1199. **ὑφελόιατο**—a for ν metri gratia : so ἐργασαίατο, *Av.* 1147 and *Lys.* 42 : *Eg.* 662, *γενόιαθ’* etc. and trag.

1200. **προϋτένθουσιν**—‘they forestalled them by one day’ : construction as in 1193, and such phrases as Thuc. vii. 80, 4, *προὔλαβε πολλῶ*, ‘got far ahead.’

1201. **εὖ γε**—‘capital!’ says Strepsiades in ecstasy; and then turns to the audience in tones of exultation; cf. *Lys.* 1217, ὑμεῖς τί κάθησθε ; **ἀβέλτεροι**—*Ran.* 989, ἀβελτερώτατοι κεχρηνότες καθήντο.

1202. **ἡμέτερα τῶν σοφῶν**—*Ach.* 93, τὸν γε σὸν τοῦ πρέσβεως : Eur.

El. 366, πόσις ἐμὸς τῆς ἀθλίας. λίθοι—for stupidity: *Ter. Hec.* ii. 1, 17, me omnino lapidem non hominem putas: for hardness, *Theocr. Id.* x. 7, τὸ πᾶν λίθος.

1203. ἀριθμός—*Eur. Troad.* 475, οὐκ ἀριθμὸν ἄλλως etc.: *Hor. Epist.* i. 2, 27, nos numerus sumus. ἄλλως—‘merely’: *Eur. Hcl.* 1421, ἄλλως πόνος.

ἀμφορῆς νενημένοι—the audience, seated in rows on the sloping sides of the theatre, looked like wine-jars stowed in tiers: *Thuc.* vii. 87, 2, τῶν νεκρῶν ὁμοῦ ἐπ’ ἀλλήλοις ξυννενημένων.

1204. εἰς—expressing relation, ‘addressed to’; with ἄδω, *Lys.* 1243, see next note.

1205. ἐπ’—‘for, on the ground of.’ μούγκῳμιον—i.e. μοι ἐγκ.: *Frag.* 414, ἄδωμεν ἐς τὸν δεσπότην ἐγκῳμιον.

1206. Στρεψιάδες—ὡς ἄγροικος περὶ τὴν κλητικὴν ἐσφάλῃ, ‘made a mistake in the vocative’ which should be Στρεψιάδῃ (*schol.*). He gives a vocative like Σώκρατες (219), which is of a different declension.

1207. ὡς...χολῶν—‘so wise art thou and so clever is thy son’; cf. 1158.

1211. νικᾷς κ.τ.λ.—cf. 99, 432 etc.

1214. Pasion the money-lender comes on the stage with his summons-witness (κλητήρ), Strepsiades being still in the house. εἴτ’—‘after this’ then, with surprise and indignation: *Vesp.* 1133, ἔπειτα παῖδας χρὴ φυτεύειν; so *Ach.* 126. προΐεναι—‘to part with’: *Idt.* i. 24: common in middle in *Dem.* of advancing money.

1215. κρεῖττον ἦν—so *Vesp.* 219: this construction without ἄν denotes what would have been better, but has not been done; so εἰκὸς ἦν etc., also ἐνῆν, ἐχρῆν and the like: see Goodwin § 415 sq. τότε—‘at the time’ when Strepsiades applied for a loan.

1216. ἀπερυσθιάσαι—ἀπαναισχυντήσαι (*schol.*), to have refused unblushingly. σχεῖν—to incur (*aor.*).

1217. ὅτε—see note on 7. ὅτε and γε are to be taken together: cf. *Luc.* 1251, ὅτ’ ἀντέδωκά γ’; *Plat. Phaed.* 84 D, ὅτε γε μηδ’ ὑμᾶς δύναιαι πείθειν.

1218. ἔλκω σε κλητεύσοντα—‘have to drag you to be my witness,’ to prove due service of the summons: cf. *Vesp.* 1415,

ὁδὶ τις ἕτερος, ὡς ἔοικεν, ἔρχεται

καλούμενός σε· τὸν γέ τοι κλητῆρ’ ἔχει.

ib. 1413, γυναικὶ κλητεύειν, to be her witness.

1220. οὐδέποτε γε κ.τ.λ.—litigation being a pride and glory: so the *συκοφάντης*, *Av.* 1451, declines to disgrace his family by taking up a decent trade,

τὸ γένος οὐ κατασχυνῶ·

παππῶς ὁ βίος συκοφαντεῖν ἐστί μοι.

1221. καλοῦμαι—perhaps future, as in *Vesp.* 1416, quoted above, where too the word is used for summoning, like *προσκαλοῦμαι*. Pasiás speaks in a loud voice, which Strepsiades hears and comes out.

1223. τοῦ χρήματος;—so *Vesp.* 1417, *προσκαλοῦμαι ὑβρεως*; cf. 22, where the loan is mentioned.

1225. ψαρόν—roan or iron-grey, from ψάρ, a starling.

1226. ὄν—‘when you all know me’ etc.; the sense supplies the antecedent. A noteworthy instance of such elliptic construction is found *Thuc.* iv. 26, 3, ἀθυμίαν πλείστην ὁ χρόνος παρέιχεν, οὓς ᾤοντο κ.τ.λ.: so ii. 44, 2.

1228. μὰ τὸν Δί’ οὐ γάρ—to be taken together, as μά in negation must be connected with a negative expressed or implied. The sense is, ‘(very likely) for’ etc.

1232. ἀπομόσαι τοὺς θεούς—the power appealed to is in the accusative; as in 246 and 1227: *Eq.* 424, τοὺς θεοὺς ἀπώμυνν.

1233. ποίους θεούς;—this is often a contemptuous question, expecting no reply, as in 367: still it does not lose its interrogative form, and Pasiás gives a literal answer: cf. 1377.

1234. τὸν Δία—it was the Athenian custom to swear by three gods, of whom Zeus was always one. Thus Socrates too has his three deities to whom he appeals, 627.

1235. κὰν προσκαταθείην γ’—‘yes, and I would give three obols in for the privilege,’ his day’s pay as a juryman.

1236. ἀπόλοιο...ἔτι—‘yet, some day’: *Thesm.* 887, κακῶς ἄρ’ ἐξόλοιο κάξολεῖ γ’ ἔτι.

1237. ἀλσὶν κ.τ.λ.—Strepsiades looks contemplatively at his creditor, and remarks that a dressing with salt would do him good. Possibly he was a fat wine-bibbing fellow, who would make a good wine-skin if cleaned with salt. Such men indeed were called ἄσκοί, as we learn from a fragment of Antiphanes. Another view is that

drunkards or lunatics were rubbed with salt. ὄναιτ' ἄν—*Plut.* 1062, ὄναιο μεντᾶν εἴ τις ἐκπλύνειέ σε. διασμηχθεῖς should be -σμηθεῖς according to Rutherford, *New Phrynichus*, p. 321: σμάω is Attic, σμήχω Homeric and late Greek.

1238. ἕξ χόας χωρήσεται—‘he will take six gallons’ i.e. I suppose, hold that quantity of wine, the χόας being a liquid measure; but it might be, he will require that amount of salt to cure him. For χωρέω, ‘to contain,’ cf. *Hdt.* i. 51, χωρέων ἀμφορέας ἑξακοσίους etc.

1240. καταπροΐξει—an ‘isolated future always used with a preceding negative and in Attic Greek never found outside of Comedy’ (*New Phrynichus*, p. 254): cf. *Iesp.* 1396, οὔτοι καταπροΐξει Μυρτίας.

1241. Ζεὺς γέλοιος ὀμνύμενος—‘swearing by Zeus is absurd’: so *Plat. Phaedr.* 236 D, γέλοιος ἔσομαι... αὐτοσχεδιάζων, ‘extemporising on my part will be ridiculous’: *Ar. Eth.* i. 12, 3, γέλοιοι φαίνονται (οἱ θεοὶ) πρὸς ἡμᾶς ἀναφερόμενοι, ‘referring the gods to a human standard’: *ib.* x. 8, 7, γέλοιοι φανοῦνται (οἱ θεοὶ) συναλλάττοντες, ‘the notion of the gods making contracts’: so *occisus Caesar*, ‘Caesar’s murder.’ ‘Ridiculous,’ of a person, is usually καταγέλαστος, sometimes γέλοιος, e.g. *Plat. Rep.* 517 D, where however participles follow. For the accent see *Lid.* and *Scott*.

τοῖς εἰδόσιν—‘sic fere loquuntur qui aliquid soli vel cum paucis scire videri cupiunt’ (*Blaydes*): *Eur. Rhés.* 973, σεμνὸς τοῖσιν εἰδόσιν θεός.

1242. ἦ μὴν κ.τ.λ.—cf. 865: *Iesp.* 1332, ἦ μὴν σὺ δώσεις αὔριον τούτων δίκην.

1244. ἔχ' ἥσυχος—‘keep quiet’; *Plut.* 127: so with adverbs, ἡρέμα, ἀτρέμας, αὐτοῦ etc.; see 261. Strepsiades now goes in to fetch a kneading-trough.

1246. ἀποδώσειν σοι δοκεῖ;—*Pasias* says this to his witness. Another reading makes the witness say ‘I think he will pay you’; but the witness is most likely a κωφὸν πρόσωπον. The compound with ἀπό means to pay what is due; so *reddo*, and our ‘render.’

1248. ὃ τι—sc. do you ask what? For the master’s lesson about κάρδοπος see 670—680.

1249. ἔπειτα—cf. 1214: *Av.* 911, ἔπειτα δῆτα δοῦλος ὢν κόμην ἔχεις; τοιοῦτος ὢν—when you know no better than this.

1251. ὅστις καλέσειε—the optative in the relative clause is assimilated to the optative in the antecedent clause, as in English we say, ‘I would not pay a penny to one who *was* so ignorant’; see examples in *Goodwin* §§ 531 and 558; e.g. *Plat. Men.* 92 C, πῶς ἂν εἰδείης περὶ τούτου τοῦ πράγματος οὐ παντάπασιν ἄπειρος εἴης;

1252. οὐκ ἄρ' ἀποδώσεις; 'you are not going to pay then?' ἄρα expresses an inference, with some anxiety. Blaydes with slight authority adopts ἄρ', an interrogative expressing indignation: *Av.* 91, οὐκ ἄρ' ἀφήκας; ὅσον γέ μ' εἰδέναι—(or ὅσον γ' ἔμ') lit. 'so far as my knowing goes.' For this 'absolute infinitive, expressing a limitation or qualification of some word or of the whole sentence,' see Goodwin §§ 776—783. Compare ὡς ἔπος εἰπεῖν, 'to put it in a word': ὡς ἐμοὶ δοκεῖν, 'as it seems to me': *Pac.* 857, ὅσα γ' ᾧδ' ἰδεῖν.

1253. ἀνύσας τι—cf. 506. ἀπολιταργεῖς—ἀποδραμεῖ, ἀποσκιρτήσεις (schol.), 'skip off': *Pac.* 562, λιταργιοῦμεν. The scholiast derives the word from λίαν and ἀργός (swift): see λῖ- in *Lid.* and *Scott.*

1256. ταῖς δώδεκα—sc. μναῖς, 1224.

1258. τὴν κάρδοπον—'because you called it in your silly way τὴν κάρδοπον.' The money-lender now goes off.

1259. ἰὼ μοί μοι—Amynias, from whom the racing car had been bought (31), enters lamenting, and perhaps bruised. It is not clear whether he has literally been thrown from his chariot or is using tragic metaphors.

1260. ἔα—of surprise, hah!: *Eur. Hec.* 501, ἔα, τίς οὗτος; *Aesch. Prom.* 298, ἔα, τί χρῆμα; often put as here extra versum.

1261. τῶν Καρκίνου τις δαιμόνων—some tragic hero or demigod in trouble; παρ' ὑπόνοιαν for παίδων (schol.). Carcinus was a tragic poet with three small sons, one of them, Xenocles, a poet too: *Vesp.* 1511,

ὁ σμικρότατος, ὃς τὴν τραγῳδίαν ποιεῖ.

It is one of the son's plays, according to the scholiast, that is here parodied or quoted.

1263. κατὰ σεαυτὸν τρέπου—go your own way; keep your calamities to yourself; the same line, *Ach.* 1019.

1266. Τληπόλεμος—son of Heracles. He accidentally slew his uncle Licymnius (*Hom. Il.* ii. 661), which seems to have been the subject of the play of Xenocles. We do not know how far the tragic lines are parody, or if a chariot accident came in.

1269. ἄλλως τε μέντοι—Blaydes reads πάντως for μέντοι, comparing Aesch. *Prom.* 636 etc.

1270. τὰ ποῖα—‘which be they?’: cf. 748.

1271. κακῶς ἄρ’ ὄντως εἶχες—according to Blaydes=‘you *are* then in a bad way’; like *Av.* 280, οὐ σὺ μόνος ἄρ’ ἦσθ’ ἔποψ, ‘you are not then (as I thought) the only hoopoe,’ ἄρα with the imperfect, usually ἦν, implying present recognition of an existing fact: see Goodwin § 39, and my note on *Vesp.* 3. I am not sure that this is a case of the idiom noted. The sense may be simply ‘you were unlucky then’ (inference), as in 1476.

1272. ἐξέπεσον—lit. ‘I was thrown out’: so *Vesp.* 1427: Hom. *Il.* xxiii. 467 etc. The scholiast considers that χρημάτων is understood=‘I was ruined.’ ‘I came to grief’ represents either meaning, as well as the sense of ‘failing, being rejected,’=explodi.

1273. ἀπ’ ὄνου καταπεσών—said to be a proverbial phrase for stupid awkwardness, with a pun on ἀπὸ νοῦ.

1276. τὸν ἐγκέφαλον—‘you seem to have a sort of concussion of the brain’; due, Strepsiades seems to think, to his accident.

1277. προσκεκλησέσθαι—but for the following clause in the future, one would incline to προσκεκλησθαι, the reading of R and V, which as it is is adopted by Hermann, Green and Teuffel. It corresponds closely to the line before; ‘you look like a man with a crack on the head,’ ‘you look like a man with a summons into court.’

1283. δίκαιος εἶ—cf. 1434: *Plut.* 1030, ἀγαθὸν δίκαιός ἐστ’ εἶχειν.

1284. μετέωρων—see 228 and 333.

1286. ἀπόδοτε—speaking to father and son. ὁ τόκος—Strepsiades pretends to understand τόκος only in the sense of ‘offspring.’ Dr Merry wittily renders:

‘Pay me the interest that the money bears.’

‘What sort of creature is it that it bears?’

1287. τί δ’ ἄλλο γ’ ἤ—‘why, of course’; 1448, 1495.

1288. πλέον πλέον—‘more and more’: so μάλλον μάλλον, *Ran.*

1001.

1289. ὑπορρέοντας—‘slipping away.’

1291. πρὸ τοῦ—cf. 5.

1292. οὐ γὰρ δίκαιον—‘reasonable.’ Blaydes suspects δίκαιον, and suggests οὐ γὰρ δύνατ’ αὐτήν, or οὐδ’ ἐστιν αὐτήν.

1296. ἀποδιώξει—the Attic future of διώκω is διώξομαι, as with ‘all verbs expressing the exercise of the senses, or denoting any functional state or process’; see *New Phrynichus* p. 377. Here the

following σ made the corruption easy: so *Eq.* 969. 'Will you not sue yourself away?' is Blaydes' rendering, Amynias having threatened prosecution. For the whole line cf. *Av.* 1020, οὐκ ἀναμετρήσει σαυτὸν ἀπῶν ἀλλαχῇ; For ἀπό most manuscripts have ἐκ, the two prepositions being perpetually confounded.

1297. ταῦτ' ἐγὼ μαρτύρομαι—calling on the bystanders to witness the assault; *Vesp.* 1436 etc.: μαρτύρομαι alone l. 1222 etc.

1298. οὐκ ἐλάς—'move on, come up'; repeated from *Eq.* 603: cf. *ib.* 243, οὐκ ἐλάτε; For σαμφόρα see 122.

1299. ἄξεις; ἐπιαλῶ—sc. τὸ κέντρον, 'will you be off? I'll lay the whip about you': cf. *Hom. Od.* ix. 288, ἐτάροις ἐπὶ χεῖρας ἱάλλεν. ἐπιαλῶ is adopted by most editors, the manuscripts having ἐπεὶ ἀλῶ or the like.

1301. ἔμελλον ἄρα—'I thought I should make you move'; lit. 'I was, it seems, going to move you': cf. *Ach.* 347, ἐμέλλετ' ἄρα πάντως ἀνήσειν τῆς βοῆς: *Ran.* 268, ἔμελλον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κοᾶς, 'I thought I should presently stop your croaking': so *Vesp.* 460.

1302. αὐτοῖς τροχοῖς—cf. αὐτοῖς ἀνδράσι, 'men and all': *Vesp.* 119, αὐτῷ τυμπάνῳ. It is a form of the dative of accompaniment (*Madv.* § 42), sometimes with the article, sometimes without.

Amynias now goes off, and Strepsiades returns indoors to his interrupted banquet.

1303—20. The chorus, now openly siding with the Cause of right, predict that Strepsiades will soon be sorry for the lessons of knavery which his son has learned.

1303. πραγμάτων ἐρᾶν φλαύρων—cf. 1459. ἔξαρθείς, besides avoiding tautology, corresponds in scansion to the antistrophic ἐξήτει in 1312. With the manuscript reading ἐρασθεῖς 'thereof' is to be supplied.

1305. ἀποστερήσαι — ἀποστερεῖν is generally 'to keep back, defraud.'

1307. οὐκ ἔσθ' ὅπως—cf. 1275: with οὐκ following. *Ach.* 116.

1312. ἐξήτει—the reading of most manuscripts, though R has

ἐπεξήται. From the latter Dindorf, retaining ἐρασθεὶς in 1304, gives ἐπέξει, 'was hot on,' a conjecture more ingenious than probable. Blaydes reads ἐδίζητ' (Erie and Iunie) and suggests ἐθῆρα etc.

1313. εἶναι—'that his son should be' etc.

1314. ἐναντίας—see 888, 1040, 1339.

1318. ἴσως δ' ἴσως—the repetition has a tone of solemn warning.

1321. Strepsiades rushes out, beaten by his son. The son avows his conduct, and is ready to prove that it is right.

1323. ἀμυνάθετε—an aorist form of ἀμύνω (see Lit. and Sent.).

πάσῃ τέχνῃ = παντὶ τρόπῳ, πᾶσι δυνάμει (schol.): cf. 885: *Theam.* 65.

1324. τῆς κεφαλῆς—words of felicitation and the opposite take the genitive.

1329. χαίρω—like the ἀδικος λόγος, 910. ἀκούων—having said to me, or of me: *Eg.* 1276, πᾶν ἀκούσαι καὶ κακὰ: *Vesp.* 621, ἀκούω ταῦθ' ἅπερ ὁ Ζεὺς.

1337. ποίοιν λόγοιν;—here, as Mr Green says, is another instance of a question asked by ποῖος, no doubt with indignation and astonishment, to which yet an answer is given: see note on 1233.

1338. ἐδιδασάμην—in its proper middle sense, 'I had you taught.' μέντοι—'indeed, in truth,' with an ironical intonation. In 1342 = tamen.

1344. ὃ τι καὶ λέξεις—'what you are going to say': cf. 528, and 840: *Thuc.* iv. 11, 4, εἴ πῃ καὶ δοκοίῃ δυνατὸν εἶναι σχεῖν, 'if at any point it *did* seem possible to force a landing.'

1347. 'πεποίθειν—most of the manuscripts have πέπειθεν. It has πεποίηται. The correction is due to Dawes, who first pointed out that -αι(ε) is the termination of the third person pluperfect, -η that of the first person: see *New Phrynichus*, p. 229.

1349. ἔσθ' ὅτῳ θρασύνεται.—*Lecl.* 330, ἡ πὶ τῷ θρασύνεται; cf. *Simpl. Oed. Col.* 1031, ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε.

1352. πάντως δέ—'and you will certainly do so.'

1353. λοιδορεῖσθαι—'to quarrel,' lit. 'rail mutually,' as in *Ge.* The middle with this meaning takes the dative; the active 'to rebuke' the accusative.

1356. τὸν κριὸν ὡς ἐπέχθη—'the shearing of the ram': the accusative is the object of the preceding active clause, as noted on 1115. The scholiast says that this is the beginning of an ode by Simonides on Krius, a wrestler of Aegina,

ἐπέξαθ' ὁ κριὸς (or Κριὸς) οὐκ ἀεικέως

ἐλθὼν εἰς εὐδενῶρον ἀγλαὸν Διὸς τέμενος·

and explains that Krios came out with added lustre, resplendent like a new-shorn ram.

1357. ἀρχαῖον—'antiquated'; 985. κάχρυσ...ἀλούσαν—the editors give a 'mill song' from Plutarch: ἀλει μέλα, ἀλει· καὶ γὰρ Πιττακὸς ἀλεῖ, μεγάλας Μιτυλάνας βασιλεύων· whether Pittacus was a mill-owner or, as Mr Green suggests, 'ground' his people by tyranny.

1360. τέττιγας—who lived on dew and air and did nothing but sing: Plat. *Phædr.* 259 C, τὸ τέττιγων γένος...μηδὲν τροφῆς δεῖσθαι γενόμενον ἀλλ' ἄσιτόν τε καὶ ἄποτον εὐθὺς ᾄδειν.

1363. ἥνεσχόμην—note the double augment, as in 1373; ἀνέχουμαι is one of the eleven verbs so augmented in Attic (*Νεὴν Πήρυγνιχον*, p. 85).

1364. ἀλλά—'at least, at any rate'; as in 1369. μυρρίνην—when catches (σκόλια) or poetic recitations were given at banquets the leader held a spray of myrtle, and passed it to another guest to continue in his turn: cf. *Vesp.* 1220 sq.

1366. ἐγὼ γάρ—according to the text this is an indignant question on the part of the son, who in the next line gives his reasons for not thinking Aeschylus chief of poets. This arrangement is adopted by most editors, but it is not quite satisfactory; see critical note. Green suggests that πρῶτον ἐν ποιηταῖς may be 'above all other poets for empty sound' etc.: so Merry. ἐγὼ γάρ κ.τ.λ. seems genuine praise in the father's mouth, so perhaps Hermann's transposition should be adopted; unless indeed a line or so is lost. Blaydes suggests ἡ γὰρ...νομίζεις; spoken by the son.

1367. ψόφου πλέων—compare the very outspoken criticism of Aeschylus by Euripides, *Kan.* 909 sq. ἀξύστατον—'unconnected,' ill put together; without the compactness and logical sequence of Euripides; *Kan.* 1119 etc. Blaydes quotes Quintilian's judgment, 'sublimis et gravis et grandiloquus usque ad vitium, sed rutilis in plerisque et *incompositus*.'

στόμφακα—'mouthings,' bombastic; see the kindred words: *Vesp.* 721, στομφάζοντας. κρημνοποιόν—cf. *Kan.* 929, ῥήμαθ' ἱππόκρημνα: *Eg.* 628, κρημνοὺς ἐρείπων (of Cleon), 'precipice-words,' rugged and huge: cf. ἀγριοποιός, *Kan.* 837.

1368. ὀρεχθεῖν—κινηθῆναι καὶ ταραττεσθαι (schol.). In Homer the word occurs once, *Il.* xxiii. 30, where Leaf discusses the traditional explanations, and inclines to connect it with ὀρέγουμαι, meaning 'stretched themselves out' in death. Theocritus, *Id.* xi. 43, uses it of the sea, apparently connecting it with ῥοχθεῖν 'roar.' Here it may denote the heart's beating or throbbing.

1369. τὸν θυμὸν δακῶν—here=‘curbing my temper’: *Ran.* 43, δάκνω γ’ ἑμαυτόν: *Vesp.* 778, δακνῶν σεαυτόν, ‘galling.’

1371. ῥῆσιν—‘passage’: *Vesp.* 581: *Ran.* 151.

1372. ἀδελφός...ἀδελφήν—τὴν Κανακὴν ὁ Μακαρεὺς, in the *Aeolus* (schol.). The appeal to Apollo or Heracles ἀλεξικάκος, ‘heaven preserve us,’ is thrown in parenthetically. For the word cf. *Vesp.* 1043.

1373. ἐξαράττω—‘buffet him,’ κρούω, λοιδορῶ, πλήττω (schol.): Meineke reads εὐθέως ἤραττον, as an imitation of Soph. *Phil.* 374, καὶ γὰρ χολωθείς εὐθέως ἤρασσον κακοῖς: so *Aj.* 725.

1375. ἔπος πρὸς ἔπος ἡρειδόμεσθ’—‘we hurled against each other word for word, exchanged angry words’ (Blaydes). ἐρεῖδω, to ‘pour forth’ or ‘pile up,’ implies force and effort; *Eg.* 627, ἀναρρηγνὺς ἐπη ἡρειδε κατὰ τῶν ἰππέων. Here the middle denotes mutual exchange of hard words.

1376. ἔφλα με κ.τ.λ.—*Pac.* 1306, φλᾶν ταῦτα πάντα καὶ σποδεῖν. ἐπέτριβεν—972 and 1407.

1377. ὅστις οὐκ—cf. 692.

1378. σοφώτατον—σοφός being the special praise of Euripides and his school. ὦ τί σ’ εἶπω;—*Dem. de Cor.* 232 § 22, εἶτ’ ὦ—τί ἂν εἰπὼν σέ τις ὀρθῶς προσείποι; .

1381. σου πάντα κ.τ.λ.—‘the meaning of all your baby cries’: τραυλίζω denotes lisping and imperfect talk generally.

1382. βρῦν—from this is derived βρέλλειν ‘to drink,’ *Eg.* 1126. εἵποις—the optative indicates indefinite frequency, and is followed by the iterative construction with ἂν; cf. 54. ἐπέσχον—*Hom. Il.* ix. 489, οἶνον ἐπισχών.

1392. πηδᾶν ὃ τι λέξει—‘are beating, to hear what’ etc.: so *Ach.* 361, ἐμέ γε πόθος ὃ τι φρονεῖς ἔχει: cf. *Eur. Bacch.* 1289, καρδία πῆδημ’ ἔχει.

1395. λάβοιμεν...ἐρεβίνθου—*Pac.* 1223, οὐκ ἂν πριαίμην οὐδ’ ἂν ἰσχάδος μῆας. For ἀλλ’ οὐδ’, ‘nay not even,’ cf. *Dem. Fals. leg.* 352 § 41, ὑπὲρ δὲ Φωκέων...ἀλλ’ οὐδὲ μικρόν: id. *Meid.* 551 § 147, ἀλλ’ οὐδ’ ὅτιοῦν.

1397. κινήτᾳ καὶ μοχλευτᾳ—perhaps a parody of *Eur. Med.* 1317, τί τάσδε κινεῖς κἄναμοχλεύεις πύλας; we have had μοχλευτήν, 567.

1399. καινοῖς πράγμασιν—cf. 515, νεωτέροις πράγμασι.

1400. τῶν καθεστώτων κ.τ.λ.—Socrates according to Xenophon was really charged with teaching his pupils ὑπερορᾶν τῶν καθεστώτων νόμων (*Mem.* i. 2, 9).

1402. τρία ῥήμαθ’—*Mart.* vi. 54, 2, iunget vix tria verba miser. Note that ῥῖ is the proper Attic form of the 1st person imperfect, which has generally been altered into the later ῥην.

1403. αὐτός—his father, who had forced the new learning upon him.

1404. γνώμαις κ.τ.λ.—cf. 101 and 950; and for ξύνειμι, *Vesph.* 1460, ξυνόντες γνώμαις ἐτέρων.

1405. Socrates, said his accuser, professed to make sons wiser than their fathers, and declared that they might justly proceed against them for incompetence (*Mem.* i. 2, 49).

1406. ἵππευε—see note on 15.

1407. τέθριππον—sc. ἄρμα, a four-in-hand. τυπτόμενον ἐπιτριβῆναι—‘to be beaten to death’; cf. 972.

1408. ἐκέισε κ.τ.λ.—lit. ‘I will pass to that point in my argument at (from) which you cut me off’ i.e. at which you interrupted me. τοῦ λόγου probably depends on ἐκέισε (though it might go with the verb): Hdt. vii. 239, ἀνειμι δὲ ἐκέισε τοῦ λόγου τῇ μοι τὸ πρότερον ἐξέλιπε. For μέτειμι Blaydes would prefer ᾠάνειμι or (τῶν λόγων) ἀνειμι as in 1058.

1409. ἔτυπτες—here the two best manuscripts have the unclassical and unmetrical form ἐτύπησας, an instance of the way in which copyists replaced genuine forms by words better known at the time when the manuscript was made (*New Phrynichus*, p. 106).

1415. κλάουσι κ.τ.λ.—traditionally a parody of Eur. *Alc.* 694, χαίρεις ὀρών φῶς πάτερα δ’ οὐ χαίρειν δοκεῖς; a verse which is quoted in full *Thesm.* 194. Here the iambic line seems out of place; it is accordingly bracketed by Blaydes.

1416. τοῦτο τοῦργον—sc. τὸ τύπτεσθαι or τὸ κλάειν τυπτόμενον.

1417. δις παῖδες—the scholiast quotes from Theopompus, δις παῖδες οἱ γέροντες ὀρθῶ τῷ λόγῳ, and other passages.

1420. ἀλλ’ οὐδαμοῦ—even if old men should be beaten, the principle is nowhere extended to fathers.

1421. οὐκουν κ.τ.λ.—but law, urges the son, is a mere matter of regulation; it can be altered. ὁ...θεῖς—the original proposer. R and V have τιθεῖς, the tense referring to the time when the enactment was made: Dem. *de Cor.* 227 § 6, ὁ τιθεῖς ἐξ ἀρχῆς Σόλων etc.

1423. τὸ λοιπόν—‘henceforward’: cf. 676.

1426. ἀφίεμεν—‘we remit, and grant them (the fathers) a free gift of the beatings we have had’; i.e. we will start fair without retrospective retaliation. This is plainly the sense; but it involves a harsh omission of ἡμᾶς (ὑπ’ αὐτῶν) before συγκεκόφθαι. Blaydes suggests that αὐτοῦς, ἡμᾶς or αὐτοί should be read for αὐτοῖς: R has αὐτοῦς.

1429. ψηφίσματ’—cf. 1018: *An.* 1038, ψηφισματοπώλης, ‘a bill-hawker,’ who comes round with his wares in the new republic.

1433. πρὸς ταῦτα—990. σαυτόν ποτ'—you will some day have yourself to thank that your son won't let you beat him.

1436. ἔμοι κεκλαύσεται—'I shall have had my sufferings in vain.' σὺ δ' ἔγχανών—not 'you will die of laughing at me' (Merry), but 'you will have had the laugh of me when you are dead'; the participle as usual being the important word. For ἐγχανεῖν, 'to scoff at,' cf. *Eg.* 1313, ἐγχανεῖται τῇ πόλει: *Vesp.* 721, ἐγχάσκειν σοι. τεθνήξεις—the active form is right, as is shown by Aesch. *Ag.* 1279, τεθνήξομεν: cf. *Vesp.* 654: τεθνήξομαι is late Greek.

1438. τούτοισι—'these younger men,' the son and his fellows.

1440. ἀπὸ γὰρ ὀλοῦμαι—sc. if I don't listen (schol.): but is it not rather deprecatory, 'no more, pray, for 'twill be the death of me' (Green)? For the *tnesis* cf. 792.

1441. καὶ μὴν κ.τ.λ.—i.e. apparently, you will find some comfort for your recent beating when you hear what I mean to do. Bergler however takes παθὼν ἅ κ.τ.λ. to mean 'if you yield again to my arguments, as you have already.'

1443. τυπτήσω—the regular Attic future of τύπτω, meaning 'to strike': 'I will wound' is πατάξω or παίσω. For ὥσπερ καί see note on 1177.

1444. μεῖζον κακόν—the father's common sense and human feeling are at length revolted by this further step in philosophical teaching, and he turns upon his son in righteous wrath. We have here a caricature of Euripides, who made Orestes excuse himself for matricide on the ground that he was less closely related to his mother than to his father (*Or.* 552). Mr Green points out that the same plea is urged by Apollo in Aesch. *Eum.* 658—666. τί δ' is answered by τί δ' ἄλλο below.

1449. ἐς τὸ βάραθρον—*Eg.* 1362, ἐς τὸ βάραθρον ἐμβαλῶ: *Ran.* 514 etc.

1452. ταυτὶ δι' ὑμᾶς—after his burst of rage Strepsiades turns to the Clouds, and appeals to them in expostulation for leading him astray.

1453. ἀναθείς—*An.* 546, ἀναθείς σοι ἐμαντόν: Thuc. viii. 82, 1, τὰ πράγματα πάντα ἀνετίθεσαν.

1454. μὲν οὖν—cf. 71.

1455. στρέψας—a pun on his name Strepsiades: cf. 434, στρεψοδικῆσαι.

1457. ἐπήρετε—42: imperf. 'kept egging on' (Merry).

1466. μετ' ἐμοῦ ἔλθων—Hermann suggests μετέλθων: as μετέρχομαι, from the idea of pursuing, means prosecuting or visiting with vengeance.

1467. ἀλλ' οὐκ ἄν—cf. 871.

1468. **πατρῶν Δία**—a tragic line, as is shown by the long *α* in *πατρῶν*, and the title of the god. Apollo, not Zeus, was the special Athenian *πατρῶς*, but *Ζεὺς πατρῶς* is often appealed to by the characters in tragedies.

1469. **ἰδοῦ γε**—cf. 818: and for **ἀρχαῖος** 984, 1357.

1471. **δῖνος**—see 828.

1473. **διὰ τουτονὶ τὸν δῖνον**—‘because of that confounded dinus’ (Blaydes): he means the whirl or vortex about which Socrates has taught him. *τουτονί* does not necessarily imply actual presence; see 1427, and note on 83. But the word *δῖνος* suggests another meaning, and in the next line Strepsiades suddenly sees its personification in an earthen pot, and vents his scorn upon it, literally turning his deity to clay.

1474. **χυτρεῖν**—cf. *Vesp.* 618, *τοῦ σοῦ δίνου*, a wine-jar. Dindorf, Kock and Meineke reject this line, which they consider an interpolation due to taking *τουτονί* of something actually there. It seems however intended for the sake of the pun, and also as showing the old man’s muddle-headedness, which is one of his strong points, e.g. 236 and 645.

1475. **φληνάφα**—‘twaddle, babble’; *Eq.* 664, *ἐφληνάφα*. Pheidippides turns from his father and leaves the scene.

1476—1510. Strepsiades, repenting of his folly and enraged against philosophy and philosophers, attacks and burns the school. This scene was added in the second edition of the play.

1476. **οἴμοι παρανομίας**—for gen. cf. 925. **ὥς... ἄρα**—here certainly of past time, see 1271.

1477. **ἐξέβαλλον**—i.e. ‘was for casting out.’

1478. **ὦ φίλ’ Ἑρμῇ**—he turns to a bust of Hermes standing near the house, and asks for counsel and advice.

1480. **ἐμοῦ κ.τ.λ.**—gen. absol. **ἀδολεσχίᾳ**—‘idle prating’: Plat. *Parm.* 135 D, *διὰ τῆς δοκούσης... ἀδολεσχίας*; *Crat.* 401 B, *μετεωρολόγοι καὶ ἀδολέσχαι τινές*, the stock word of contempt for philosophers.

1481. **εἴτ’ αὐτούς**—‘whether I am to prosecute them by indictment’; the accusative depending on both verb and participle, as with *νικᾶν λέγων*: *Vesp.* 907, *τῆς γραφῆς ἣν ἐγραψάμην τουτονί*.

1482. **διωκάθω**—interrogative aorist, in form like ἀμυναθεῖν, 1323.

1483. **ὀρθῶς παραινείς**—after putting his ear to the statue's lips, to hear the god's decision. **δικορραφεῖν**—*At.* 1435: so **ράπτω** in the sense of devising or concocting.

1489. **ἐμβάλης**—*Arch.* 510, καὶ τοῖς Ποσειδῶν ἐμβάλοι τὰς οἰκίας.

1492. **ἀλαζόνες**—for all their proud theories and impious boasts; cf. 102. **ιού**—a disciple rushes out of the house as the flames catch it.

1496. **διαλεπτολογοῦμαι**—‘I am discoursing subtly (chopping logic) with the beams of your house’ (Blaydes): cf. 320. Strepsiades is now introducing the house-beams to a subtle element (Green).

1498. **θοϊμάτιον**—see 497 and 856.

1502. **οὔτος**—Socrates himself is at length alarmed and comes out.

1503. **ἀεροβατῶ**—the master's own words, 225.

1506. **τί γὰρ μαθόντες**—this is the best supported reading. Some manuscripts have **μαθόντ' ἐς**, as in *Plut.* 899, ὑβρίζειν εἰς ἔμ'. The dual would refer to Socrates and Chaerephon only; but the plural is better, as all the disciples are meant. They are a godless lot, and deserve to be included in the common ruin. Some editors read **παθόντες** or **παθόντ' ἐς**: see 340 and 402.

1507. **τὴν ἔδραν**—ἐπὶ τίνος ὀχεῖται καὶ πῶς καὶ διὰ τί μένει (schol.): cf. *Hdt.* vii. 37, ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανὴς ἦν: *Eur. Iph. T.* 193, ἀλλάξας δ' ἐξ ἔδρας ἱερὸν μετέβαλεν ὄμμα' Ἄλιος. We have τὰς ὁδοὺς of the moon in 171 and 584.

1508. **δῶκε**—assigned by Meineke and others to the chorus. R and V prefix Ἐρμ(ῆς), from 1478, as if the god himself led the attack. The words are spoken to the slave, but meant for everyone.

‘Mr Grote (*History of Greece*, part ii. chap. 37, ad fin.) is probably right in suggesting that Aristophanes took this idea from the actual circumstances attending the subversion of the Pythagorean order in Croton, where their school was set on fire, and very many perished in the flames, among whom, according to one tradition, was the αὐτός, the great master himself’ (Rogers).

1509. A line most damaging to Socrates, as Hermann points out, coming thus at the end of the play when the poet spoke his real convictions, and leaving its sting in the minds of the spectators.

1510. **τό γε τήμερον**—‘for the day.’ Meineke adopts (from Moeris) εἶναι for ἡμῶν. No doubt **τό γε τήμερον εἶναι** is a good prose phrase; e.g. *Plat. Crat.* 273 C, τὸ μὲν τήμερον εἶναι: *ib.* 396 D, τὸ νῦν εἶναι etc. But there is not sufficient reason to alter the text; and besides, the pronoun is needed; cf. *Thesm.* 1227, πέπαισται μετρίως ἡμῶν.

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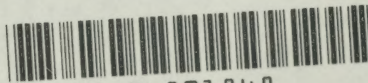
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